4° Rawl C 377.

THE ERRATA TO THE Proteſtant Bible, OR, THE TRUTH OF THEIR English Tranſlations Examin'd,

In a Treatiſe ſhewing ſome of the Errors that are to be found in the *Proteſtant Engliſh* Tranſlations of the Sacred SCRIPTURE, againſt ſuch Points of Catholick Doctrine as are in Debate between Them and the Church of *ROME.*

In which alſo, from their Miſ-tranſlating the Twenty Third Verſe of the Fourteenth Chapter of the *Acts of the Apoſtles*, the Conſecration of Dr. *Matthew Parker*, the Firſt Proteſtant Arch-Biſhop of *CANTERBURY*, is *Occaſionally* Conſider'd.

By *T. Ward.*

Apocalyps, cap. 22. ver. 18, 19.

Conteſtor enim omni audienti verba Prophetiæ libri hujus: Si quis appoſuerit ad hæc apponet Deus ſuper illum plagas Scriptas in libro iſto. Et ſiquis diminuerit de verbis libri Prophetiæ hujus, auferet Deus partem ejus de Libro vitæ, & de Civitate Sancta, & de his quæ Scripta ſunt in libro iſto.

With Allowance.

LONDON, Printed for the Author, And Sold by moſt Bookſellers. 1688.

THE PREFACE.

AMong *the many and irreconcileable Differences between* Roman Catholicks, *and the* Sectaries *of our days, Thoſe about the* Holy Scriptures *claim not the leaſt place on the Stage of Controverſie: As,* Firſt, *Whether the* Bible *is the* Sole *and* only Rule of Faith? Secondly, *Whether all things neceſſary to Salvation, are contain'd in the* Bible? *Or, Whether we are bound to believe ſome things, as abſolutely neceſſary to Salvation, which are either not clear in* Scripture, *or not evidently deduc'd out of* Scripture? Thirdly, *Whether every Individual Perſon, of ſound Judgment, ought to follow his own private Interpretation of the* Scripture? *If ſo, Why one Party or Profeſſion ſhould* Condemn, Perſecute, *and* Penal-Law *Another, for being of that Perſwaſion he finds moſt agreeable to the* Scripture, *as expounded according to his own Private Spirit? If not, To what* Interpreter *ought they to ſubmit themſelves, and on whom may they ſafely and ſecurely depend, touching the Expoſition and true Senſe and Meaning of the ſame?* Fourthly, *Whence we have the* Scripture? *that is, who handed it down to Us from the Apoſtles, that Writ it? And by what* Authority *we receive it for the* Word of God? *And, Whether we ought not to receive the* Sence *and true* Meaning *of the* Scripture, *upon the ſame* Authority *we receive the* Letter? *For if* Proteſtants *think, the* Letter *was ſafe in the Cuſtody of the* Roman Catholick Church, *from which they receiv'd it, How can they ſuſpect the Purity of that Sence, which was* kept *and* delivered *to them by the ſame* Church *and* Authority? *With ſeveral other ſuch like Queries, frequently propoſed by* Catholicks; *and never yet, nor ever like to be, ſolidly Anſwer'd by any* Sectaries *what-ever.*

'Tis not the Deſign of this following Treatiſe to enter into theſe Diſputes; But only to ſhew Thee (Chriſtian Reader) that thoſe Tranſlations of the Bible, which the Engliſh Proteſtant Clergy *have made and preſented to the People, for Their* Only Rule of Faith, *are in many places not only Partial, but* Falſe, *and diſfigured with ſeveral* Corruptions, Abuſes *and* Falſifications, *in Derogation to the moſt material Points of* Catholick Doctrine, *and in Favour and Advantage of their own Erroneous Opinions: For,*

As it has been the Cuſtom of Hereticks *in all Ages, to pretend to Scripture* Alone *for their* Rule, *and to reject the* Authority *of Gods* Holy Church; *ſo has it alſo ever been their Practice to* Falſify, Corrupt, *and* Abuſe *the ſame in divers manners.*

1. *One way is, To deny whole Books thereof, or parts of Books, when they are evidently againſt them; ſo did (for Example)* Ebion *all St.* Pauls *Epiſtles;* Manicheus *the Acts of the Apoſtles;* Luther *likewiſe deny'd three of the four Goſpels, ſaying,* That St. *John's* is the only true Goſpel; *and ſo do our* Engliſh Proteſtants *thoſe Books which they call* Apocrypha.

2. *Another way is, To call in queſtion at the leaſt, and make ſome doubt of the* Authority *of certain Books of* Holy Scriptures, *thereby to diminiſh their Credit; So did* Manicheus *affirm, That the whole* New Teſtament *was not writ by the Apoſtles, and peculiarly St.* Matthews *Goſpel: So does* Luther *diſcredit the Epiſtle of St.* James: *So did* Marcion *and the* Arians *deny the Epiſtle to the* Hebrews *to be St.* Pauls, *in which they were follow'd*

See Bible 1579, 1085

by our first English *Protestant Translators of the* Bible, *who presum'd to strike St.* Paul's *Name out of the very* Title *of the said Epistle.*

3. *Another way is, To expound the Scripture according to their own private Spirit, and to reject the approved Sense of the Holy Antient* Fathers, *and* Catholick Church: *So do all* Hereticks, *who seem to ground their Errors upon the Scriptures; especially those, who will have Scripture, as by themselves Expounded, for their* Only Rule of Faith.

4. *Another way is, To alter the very Original Text of the Holy Scriptures, by* Adding, Diminishing, *or* Changing *it here and there for their purpose: So did the* Arians, Nestorians, *&c. and also* Marcion; *who is therefore call'd* Mus Ponticus, *from his gnawing (as it were) certain places with his Corruptions; and for the same reason may* Beza *not improperly be call'd the* Mouse *of* Geneva.

5. *Another way (not unlike to this) is, To make Corrupt and False Translations of the Scriptures for the Maintenance of their Errors: So did the* Arians *and* Pelagians *of old, and so have done the pretended Reformers of our days, which I intend to make the Subject of this following Treatise.*

Yet, before I proceed any further, let me first assure my Reader, That this Work is not undertaken on any design of lessening the Credit *or* Authority *of the* Holy Bible, *as perhaps some may be ready to Surmise: For indeed, 'tis a common Exclamation among our Adversaries, (especially such of them as one would think should have a greater respect for* Truth) *That Catholicks* set light *by the written word of God: That they* undervalue *and* contemn *the Sacred Scriptures: That they endeavour to* lessen *the Credit and Authority of the Holy* Bible. *Thus possessing the poor deluded people with an* Ill *opinion of Catholicks, as if they rejected, and trod under feet, the Written Word: Whereas 'tis evident to all, who know them, That* none *can have a greater* Respect *and* Veneration *for the Holy Scripture, than Catholicks have, Receiving, Reverencing, and Honouring the same, as the very* Pure *and* True Word of God; *neither* rejecting, *nor so much as* doubting *of the least* tittle *in the* Bible, *from the beginning of* Genesis, *to the end of the* Apocalyps; *several devout Catholicks having that profound Veneration for it, that they always Read it kneeling on their Knees, with the greatest* Humility *and* Reverence *imaginable, not enduring to see it Profan'd in any kind; nor so much as to see the least torn leaf of a Bible put to any manner of unseemly use. Those who, besides all this, consider with what very indifferent behaviour the Scripture is ordinarily handled among Protestants, will not, I am confident, say, that Catholicks have a less regard for it, than Protestants have; but, on the contrary, a far greater.*

Again, dear Reader, *If thou find'st in any part of this Treatise, that the Nature of the Subject has Extorted from me such Expressions, as may perhaps seem either spoken with too much heat, or not altogether so soft, as might be wisht for; yet, let me desire thee, not to look upon them as the dictates of* Passion, *but rather as the just resentments of a* Zealous *Mind, mov'd with the Incentive of seeing Gods Sacred Word adulterated and corrupted by Ill designing Men, on purpose to delude and deceive the ignorant and unwary Reader.*

The Holy Scriptures were Written by the Prophets, Apostles, *and* Evangelists; *The Old Testament in* Hebrew, (*except only some few parts in* Chaldee *and* Syriack;) *The greatest part of the New Testament, was writ in* Greek, *St.* Matthew's *Gospel in* Hebrew, *and St.* Mark's *in* Latin. *We have not at this day the* Original *Writings of these Prophets and Apostles, nor of the* 70. *Interpreters, who Translated the Old Testament into* Greek *about* 300 *years before the coming of Christ; We have only Copies; for the Truth and Exactness whereof, we must rely upon the Testimony and Tradition of the Church, which in so Important a point God would never permit to Err: So that we have not the least doubt, but the Copy,*

Authori-

Authorized and Approved on by the Church, is ſufficiently Authentick; *for what avails it for a Chriſtian to Believe, that Scripture is the Word of God, if he be uncertain which Copy and Tranſlation is True? Tet, notwithſtanding the neceſſity of admitting* Some *true Authentick Copy,* Proteſtants *pretend that there is* None *Authentick in the World, as may be ſeen in the Preface of the* Tigurine *Edition of the* Bible, *and in all their Books of Controverſie; ſeeing therein they condemn the Council of* Trent, *for declaring that the Old Tranſlation is Authentick, and yet themſelves name no other for ſuch: And therefore, tho' the* Lutherans *fancy* Luther's *Tranſlation; The* Calviniſts *that of* Geneva; *The* Zuinglians *that of* Zuinglius; *The* Engliſh, *ſometimes one, and ſometimes another: Tet becauſe they do not hold any One to be Authentick, it follows (from their Exceptions againſt the Infallability of the* Roman-Catholick-Church *in Declaring or Decreeing a* True *and Authentick Copy of Scripture, and their Confeſſion of the uncertainty of their own Tranſlations) That they have no certainty of Scripture at all, nor even of* FAITH, *which they ground upon Scripture* Alone.

That the Vulgata *of the Latin is the moſt* True *and* Authentick *Copy, has been the Judgment of Gods Church for above this* 1300 *Tears; during which time, the Church has always us'd it; and therefore it is by the Sacred Council* † *of* Trent *declar'd* Authentick *and* Canonical *in every part and Book thereof.*

Moſt of the Old Teſtament, *as it is in the ſaid Latin* Vulgata, *was Tranſlated* * *out of* Hebrew *by St.* Hierom; *And the* New Teſtament *had been before his time Tranſlated out of* Greek, *but was by him* † *Review'd; and ſuch Faults as had crept in by the negligence of the Tranſcribers, were Corrected by him at the Appointment of Pope* Damaſus. You conſtrain me (*ſays he*) to make a New work of an Old, that I (after ſo many Copies of the Scriptures) diſpers'd through the World, ſhould ſit as a certain Judge, which of them agree with the true Greek. -----I have reſtor'd the New Teſtament to the Truth of the Greek, and have Tranſlated the Old according to the Hebrew. ----Truly, I will affirm it confidently, and will produce many Witneſſes of this Work, that I have chang'd nothing from the Truth of the Hebrew, &c.

And for ſufficient Teſtimony of the Sincerity *of the Tranſlator, and Commendations of his Tranſlation, read theſe Words of the Great Doctor St.* Auguſtin:-----There was not wanting (*ſays he*) in theſe our days, *Hierom* the Prieſt, a Man moſt Learned and Skilful in all the Three Tongues; who not from the Greek, but from the Hebrew, Tranſlated the ſame Scriptures into Latin, whoſe Learned Labour the *Jews* yet confeſs to be true.

Tea, the Truth *and* Purity *of this Tranſlation is ſuch, That even the bittereſt of* Proteſtants *themſelves are forc't to Confeſs it to be the beſt, and to prefer it before all others, as alſo to acknowledge the Learning, Piety, and Sincerity of the Tranſlator of it; Which Mr.* Whittaker (*notwithſtanding his Railing in another place*) *does in theſe Words.*-----St. *Hierom*, I Reverence; *Damaſus*, I Commend; and the *Work* I confeſs to be Godly and profitable to the Church.

Dr. Dove *ſays thus of it;*-----We grant it fit, that for Uniformity in quotations of Places, in Schools and Pulpits, one Latin Text ſhould be us'd: And we can be contented, for the Antiquity thereof, to prefer that [*The Vulgata*] before all other Latin Books.

And for the Antiquity of it, Dr. Covel *tells us,* That it was us'd in the Church 1300. years ago: *Not doubting but to Prefer that Tranſlation before others.*

Dr. Humphrey *frees St.* Hierom, *both from Malice and Ignorance in Tranſlating, in theſe words.* ---- The Old Interpreter was much addicted to the Propriety of the Words, and indeed with too much Anxiety, which I attribute to Religion, not to Ignorance.

In regard of which Integrity and Learning, Molinæus *ſignifies his good eſteem thereof, ſaying.*

† Conc. Trident. Seſſ. 4.

* St. *Hierom* in lib. de viris Illuſtr. extremo, & in Præfat. librorum quos Latinos fecit.

† *Hier.* Ep. 89. ad Aug. quæſt. 11. inter Ep. Aug. *See his Preface before the New Teſtament, dedicated to Pope* Damaſus *and his Catalogue in fine.*

St. *Aug.* de Civit. Dei lib. 18. c. 43. & ep. 80. ad *Hierom* c. 3. & lib. 2. Doct. Chriſti, c. 15.

Whitaker *in his Anſwer to* Reynolds, *pag.* 241.

Dove, *Perſwaſion to Recuſants, pag.* 16. *See Dr.* Covel Anſwer to Burges, p. 91, 94.

Dr. *Hum.* de Ratione Interp. lib. 1. pag. 74.

saying, ----- I cannot easily forsake the vulgar and accustom'd Reading, which also I am accustom'd earnestly to defend: Yea, † I prefer the *Vulgar Edition*, before *Erasmus*, *Bucer*, *Bullinger*, *Brentius*, the *Tigurine* Translation; yea, before *John Calvin's*, and all others: *How Honourably he speaks of it! And yet,*

Molin. in Nov. Test. Part. 30. † Et in Luc. 17.

Conradus Pellican, (*a Man commended by* Bucer, Zuinglius, Melanchon, *and all the famous Protestants about* Basil, Tigure, Berne, &c.) *gives it a far higher Commendation, in these Words:* ----- I find the Vulgar Edition of the Psalter to agree for the Sence, with such Dexterity, Learning, and Fidelity of the Hebrew, that I doubt not, but the Greek and Latin Interpreter was a Man most Learned, most Godly, and of a Prophetical Spirit. *Which certainly are the best Properties of a Good Translator.*

Pellican in Præfat. in Psalter Anno 1584.

In fine, Even Beza *himself, one of the Greatest of our Adversaries, affords this Honourable Testimony of our Vulgar Translation:* ----- I confess, (*says he*) that the Old Interpreter seems to have Interpreted the Holy Books with wonderful Sincerity and Religion. The Vulgar Edition I do, for the most part, Embrace and Prefer before all others.

Beza in Annot. in Luc. 1. 1. Et in Præfat. Nov. Test.

You see, how highly our Vulgata in Latin *is commended by these Learned Protestants: See likewise, how it has been esteem'd by the Antient* † *Fathers: Yet notwithstanding all this is not sufficient to move Protestants to accept or acquiesce in it; and doubtless the very reason is, because they would have as much liberty to reject the* True Letter, *as the* True Sence *of Scripture, their New Doctrines being condemn'd by both. For had they allow'd any one Translation to have been* Authentick, *they certainly could never have had the Impudence so wickedly to have Corrupted it, by* Adding, Omitting, *and* Changing, *which they could never have pretended the least excuse for, in any Copy by themselves held for True and Authentick.*

† S. *Hierom* & St. Aug. Supr. S. *Greg.* lib. 70. Mor. c. 23. Isidor. lib. 6. Etym. c. 5. 7. & de Divin. Offic. l. 1. c. 12. S. *Beda* in Martyrol. Cassiod. 21. Inst. &c.

But, however, their greatest Objection against the Vulgata Latin *is, That we ought rather to have recourse to the* Original *Languages, the* Fountains *of the* Hebrew *and* Greek, *in which the Scriptures were written by the* Prophets *and* Apostles, *who could not Err; than to stand to the Latin Translations, made by divers Interpreters, who might Err.*

Obj.

Answ. *When 'tis certain, that the* Originals *or* Fountains *are* Pure, *and not* Troubled *or* Corrupt, *they are to be prefer'd before* Translations: *But 'tis most certain, that they are corrupted in divers places, as Protestants themselves are forc'd to acknowledge, and as it appears by their own Translations; For Example,* Psal. 22. ver. 16. *they Translate,* They pierc'd my Hands and my Feet: *Whereas, according to the* Hebrew *that now is, It must be read,* ---- As a Lyon, my Hands, and my Feet; *which no doubt, is not only Nonsence, but an Intollerable Corruption of the latter* Jews *against the Passion of our Saviour, of which the Old Authentick* Hebrew *was a most remarkable Prophesie. Again, according to the* Hebrew, *it is read,* † Achaz, King of Israel; *which being false, they in some of their first Translations read,* Achaz, King of Juda, *according to the* Truth, *and as it is the* Greek *and* Vulgar Latin; *Yet their Bible* 1579, *as also their last Translation, had rather follow the falshood of the* Hebrew *against their own knowledge, than to be thought beholden to the* Greek *or* Latin *in so light a matter. Likewise, where the* Hebrew *says,* Zedecias [Joachin's] *Brother, they are forc'd to Translate* Zedecias his Fathers Brother, *as indeed the Truth is, according to the* Greek. *So likewise in another place, where the* Hebrew *is,* He begat Azuba his Wife and Jerioth; *which they not easily knowing what to make of, Translate in some of their Bibles,* He begat Azuba of his Wife Jerioth; *and in others,* He begat Jerioth of his Wife Azuba. *But without multiplying Examples, 'tis sufficiently known to Protestants, and by them acknowledg'd, how intolerably the Hebrew Fountains and Originals are by the* Jews *corrupted: Amongst others, Dr.* Humphry *says,* The Jewish Superstition, how many places it has corrupted, the Reader may easily find out and Judge.

† 2 *Chron.* 28. *ver.* 19.

4 *Kings* 24. *ver.* 17. 19.

Humph. lib. 1. de rat. interp. pag. 178.

And

And in another place; I look not, *says he*, that Men ſhould too much follow the Rabbins, as many do; for thoſe places, which promiſe and declare Chriſt the true Meſſias, are moſt filthily deprav'd by them. Lib. 2. pag. 219.

The Old Interpreter (*ſays another Proteſtant*) ſeems to have read one way, whereas the *Jews* now read another; which I ſay, becauſe I would not have men think this to have proceeded from the Ignorance or Slothfulneſs of the Old Interpreter: Rather we have cauſe to find fault for want of Diligence in the Antiquaries, and Faith in the *Jews*; who, both before Chriſt's coming and ſince, ſeem to be leſs careful of the *Pſalms*, than of their *Talmudical Songs*. *Conrad. Pell. Tom. 4. in. Pſal. 85. v. 9.*

I would gladly know of our Proteſtant Tranſlators of the Bible, what reaſon they have to think the Hebrew Fountain they boaſt of ſo Pure and Uncorrupt, ſeeing not only Letters and Syllables have been miſtaken, Texts deprav'd, but even whole Books of the Prophets utterly loſt and Periſh'd? How many Books of the Antient Prophets, ſometime Extant, are not now to be found? We read in the Old Teſtament, of a Liber Bellorum Domini, The Book of the Wars of our Lord; The Book of the Juſt Men, [*Proteſtants call it the Book of* Jaſher.] The Book of *Jehu* the Son of *Hanani*; The Books of *Semeias* the Prophet, and of *Addo* the Seer: And *Samuel* wrote in a Book the Law of the Kingdom, (how Kings ought to Rule,) and laid it up before our Lord: And the Works of *Solomon* were Written in the words of *Nathan* the Prophet, and in the Books of *Ahias* the Shilonite, and in the Viſion of *Addo* the Seer: *With ſeveral others, which are all quite periſht; Yea, and periſhed in ſuch a time, when the* Jews *were* the peculiar People of God, *and when, of all Nations,* they were to God a holy Nation, a Kingly Prieſthood: *And now, when they are no National People, have no Government, no King, no Prieſt, but are Vagabonds upon the Earth, and ſcatter'd among all People; may we reaſonably think their Divine and Eccleſiaſtical Books to have been ſo warily and carefully kept, that all and every part is ſafe, pure, and incorrupt; that every parcel is ſound, no points, tittles, or letters loſt, or miſplac'd, but all ſincere, perfect, and abſolute?* Numb. 21. ver. 14. Joſh. 10. v. 13. 2 Kings 1. verſ. 18. 2 Paral ver. 34. 12. v. 15. 1 King. 10. ver. 25. 2 Paral. 9. ver. 29.

How eaſie it is, in Hebrew Letters, to miſtake ſometimes one for another, and ſo to alter the whole ſence? As for Example, This very Letter [vau] *for* [jod] *has certainly made diſagreement in ſome places; as where the Septuagint read,* τὸ κράτος μοῦ πρὸς σὲ φυλάξω, Fortitudinem meam ad te cuſtodiam, My Strength I will keep to thee; *which Reading St.* Hierom *alſo follow'd: It is now in the* Hebrew [עֻזּוֹ] *fortitudinem ejus,* His Strength I will keep to thee: *Which Corruptions our laſt Proteſtant Tranſlators follow, Reading,* Becauſe of his Strength will I wait upon thee; *and to make Sence on't, they add the words* [becauſe of,] *and change the word* [keep to] *into* [wait upon,] *to the great perverting of the Sence and Sentence. A like Error is that in* Gen. 3. (*If it be an Error, as many very probably think 'tis none,*) Ipſa conteret caput tuum, *for* Ipſe *or* Ipſum, *about which* Proteſtants *keep ſuch a Clamour.* Pſal. 58. v. 10. in Prot. Bible, it is Pſal. 59. ver. 9. Gen. 3. v. 15. הוּא הִוא

As the Hebrew *has been by the* Jews *abus'd and falſify'd againſt our Bleſſed Saviour Chriſt Jeſus, eſpecially in ſuch places as were manifeſt Propheſies of his* Death *and* Paſſion: *So likewiſe has the* Greek *Fountain been Corrupted by the* Eaſtern Hereticks, *againſt divers points of* Chriſtian Doctrine; *inſomuch that* Proteſtants *themſelves, who pretend ſo great Veneration for it, dare not follow it in many places; but are forc't to fly to our* Vulgar Latin, *as is obſerved in the Preface to the* Rhemiſh Teſtament; *where alſo you may find ſufficient Reaſons, why our* Catholick Bible *is Tranſlated into* Engliſh *rather from the* Vulgata Latin, *than from the* Greek.

To paſs by ſeveral Examples of Corruptions in the Greek *Copy, which might be produc'd, I will only, amongſt many, take notice of theſe two following raſh and inconſiderate Additions:*

διελθὼν διὰ μέτου αὐτῶν καὶ παρῆγεν ὕτως.

Beza in Joh. cap. 8. ver. 59.

First, Joh. 8. *ver.* 59. *after these words*, Exivit è Templo, Went out of the Temple; *are added*, Transiens per medium eorum, sic præteriit; Going through the midst of them, and so passed by. *Touching which Addition*, Beza *writes thus*; These words are found in very Antient Copies; but I think, as does *Erasmus*, that the first part, [*Going through the midst of them*] is taken out of *Luk.* 4. *ver.* 30. and crept into the Text by fault of the Writers, who found that written in the Margent: And that the latter part [*and so passed by*] was added to make this Chapter joyn well with the next. And I am mov'd thus to think, not only because neither *Chrysostom*, nor *Augustin*, (*he might have said, nor* Hierom) make any mention of this Piece; but also, because it seems not to hang together very probably; for, if he withdrew himself out of their sight, how went he through the mid'st of them? &c. *Thus* Beza *disputes against it; for which cause* (*I suppose*) *it is omitted by our* English *first Translators, who love to follow what their Master* Beza *delivers them in* Latin, *though forsooth they would have us think, they follow'd the* Greek *most precisely; for in their Translations of the Year* 1561, 1562, 1577, 1579; *they leave it out, as* Beza *does: Yet in their Testament of* 1580, *as also in this last Translation*, (Bib. 1683.) *they put it in, with as much confidence as if it had neither been disputed against by* Beza, *nor omitted by their former Brethren.*

Erasmi in Annot. *Bullinger* Decade. 5. Serm. 5.

To this we may also joyn that piece which Protestants *so gloriously Sing and Say at the end of the Lord's Prayer*, [For thine is the Kingdom, the Power and Glory, for ever and ever, *Amen*,] *which not only* Erasmus *dislikes, but* Bullinger *himself holds it for a meer Patch Sow'd to the rest*, by he knows not whom: *And allows well of* Erasmus's *Judgment, reproving* Laurentius Valla *for finding fault with the* Latin *Edition, because it wants it:* ----- There is no reason (*says he*) why *Laurentius Valla* should take the matter so hotly, as though a great part of the Lords Prayer were cut away: rather their rashness was to be reprov'd, who durst presume to piece on their Toys unto the Lord's Prayer.

Beza in Præf. Nov. Test. Anno 1556.

Let not my Reader think, that our Latin Vulgata *differs from the true and most Authentick* Greek *Copies, which were extant in St.* Hierom's *days, but only from such as are now Extant, and since his days Corrupted.* How unworthily (*says* Beza) and without Cause, does *Erasmus* blame the Old Interpreter, as dissenting from the *Greek*? He dissented, I grant, from those *Greek* Copies which *Erasmus* had gotten; but we have not found in one place, that the same Interpretation which he blames, is grounded on the Authority of other *Greek* Copies, and those most Antient: Yea, in some number of places we have observ'd, that the Reading of the *Latin* Text of the Old Interpreter, though it agree sometime with our *Greek* Copies, yet it is much more convenient, for that it seems to follow some truer and better Copy.

See the Præf. to the Rhem. Test. Dr. Martin's Discovery. Reynolds's Refutation of Whitaker, cap. 13.

Now, if our Latin Vulgata *be fram'd exactly, though not to the Vulgar* Greek *Examples now Extant, yet to more Antient and perfect Copies; If the* Greek *Copies have many Faults, Errors, Corruptions, and Additions in them, as not only* Beza *avouches, but as our* Protestant *Translators Confess, and as evidently appears by their leaving the* Greek, *and following the* Latin: *With what Reason can they thus cry up the Fountains and Originals, as incorrupted and pure? With what Honesty can they call us from our Antient* Vulgar Latin, *to the present* Greek, *from which themselves so licentiously depart at pleasure, to follow our* Latin?

Have we not great reason to think, that as the Latin Church *has been ever more constant in keeping the true Faith, than the* Greek; *so it has always been more careful in preserving the Scriptures from Corruption.*

Let Protestants *only consider, whether it be more Credible, that St.* Hierom, *one of the greatest Doctors of God's Church, and the most skilful in the Languages wherein the*

Scripture

Scripture was Written, who liv'd in the Primitive times, when perhaps ſome of the Original Writings of the Apoſtles were Extant, or at leaſt the True *and* Authentick *Copies in* Hebrew *and* Greek *better known than now they are: Let us then conſider,* (*I ſay*) *whether is more Credible, that a Tranſlation* made *or* receiv'd *by this Holy Doctor,* (*and then approv'd of by all the World, and ever ſince accepted and applauded in God's Church*) *ſhould be* Defective, Falſe, *or* Deceitful? *or, That a Tranſlation made ſince the pretended* Reformation, *not only by Men of Scandalous, and Notorious Wicked Lives, but from Copies corrupted by* Jews, Arians, *and other* Greek *Hereticks, ſhould be ſo?*

Such were *Luther, Calvin, Beza, Bucer, Cranmer, Tindale, &c.*

In vain therefore do Proteſtants *tell us, That their Tranſlations are taken immediately from the Fountains of the* Greek *and* Hebrew; *So is alſo our* Latin Vulgata; *only with this difference, That Ours was taken from the Fountains when they were* Clear, *and by Holy and Learned Men, who knew which were the* Chryſtal *Waters, and* True *Copies; But Theirs is taken from Fountains troubled by broachers of* Hereſies, Self-Intereſted, *and* Time-Serving Perſons; *And after that the* Arians, *and other* Heretioks *had* (*I ſay*) *Corrupted and Poyſon'd them with their falſe and abominable* Doctrines.

Object. 2. Gen. 3. † St. *Auguſt.* lib. 2. de Gen. cont. Manich. c. 18. l. 11. de Gen. ad Literam cap. 36. S. *Ambr.* lib. de Fuga Sæculi, cap. 7. S. *Chryſoſt.* in Hom. 17. in Gen. S. *Greg.* lib. 1. Mor. cap. 38. *Beda,* & alii in hunc locum.

Chemnitius *and others yet further* Object, *That there are ſome Corruptions found in the* Vulgar Latin, *viz. That theſe Words,* [Ipſa conteret Caput tuum] *are Corrupted, thereby to prove the Interceſſion of the* Bleſſed Virgin Mary; *and that inſtead thereof, we ſhould read,* Ipſum Conteret Caput tuum, *ſeeing it was ſpoken of the Seed which was* Chriſt, *as* all *Antient Writers Teach.*

Anſw. *Some Books of the Vulgar Edition, have* [Ipſa,] *and ſome others* {Ipſe;} *and though many* Hebrew *Copies have* Ipſe, *yet there want not ſome which have* Ipſa; *and the Points being taken away, the* Hebrew *word may be Tranſlated* Ipſa: *Yea, the Holy Fathers,* † *St.* Auguſtin, *St.* Ambroſe, *St.* Chryſoſtom, *St.* Gregory, *St.* Bede, *&c. read it* [Ipſa,] *and I think we have as great reaſon to follow their Interpretation of it, as* Chemnitius's, *or the* Proteſtants *of our days: And though the word* (Conteret) *in the* Hebrew, *be of the Maſculine Gender, and ſo ſhould relate to* Semen, *which alſo in the* Hebrew, *is of the Maſculine Gender; yet 'tis not rare in the Scriptures to have Pronouns and Verbs of the Maſculine Gender, joyn'd with Nouns of the Feminine, as in* Ruth 1. 8. Eſther 1. 20. Eccleſ. 12. 5. *The reſt of* Chemnitius's *Cavils you'l find ſufficiently Anſwered by the Learned Cardinal* Bellarmine, *Lib. 2. de verb. Dei, cap.* 12. 13, 14.

1 Cor. c. 15. v. 54.

Again, Mr. Whittaker *Condemns us for following our* Latin Vulgata *ſo preciſely, as thereby to omit theſe words,* (When this Corruptible, ſhall have put on Incorruption) *which are in the* Greek *Exemplars, but not in our* Vulgar Latin: Whence it follows aſſuredly, (*ſays he*) that *Hierom* dealt not faithfully here, or that his Verſion was corrupted afterwards.

See Dr. *Reynolds's* Refutation of *Whitaker's* Reprehenſions, cap. 13.

I Anſwer *to this,* (*with Dr.* Reynolds) *That this Omiſſion* (*if it be any,*) *could not proceed of Malice or Deſign, ſeeing there is no loſs or hindrance to any part of Doctrine, by Reading as we Read; for the ſelf-ſame thing is moſt clearly ſet down in the very next lines before, thus ſtands the Words:* For this Corruptible, muſt do on Incorruption; and this Mortal, do on Immortality: And when this (Corruptible, has done on Incorruption, and this) Mortal has done on Immortality. *Where you ſee the Words, which I have put down, incloſed within the Parentheſis,* ( ) *are contain'd moſt expreſly in the foregoing Sentence, which is in all our Teſtaments; ſo that there is no harm or danger either to* Faith, Doctrine, *or* Manners, *if it be omitted.*

That it was of Old in ſome Greek *Copies, as it ſtands in our* Vulgar Latin, *is evident by St.* Hierom's *Tranſlating of it thus: And why ought St.* Hierom *to be ſuſpected of unfaithful dealing, ſeeing he put the ſelf-ſame Words and Sence in the next lines immediately*

preceding? And that it was not Corrupted ſince, appears by the common Reading of moſt Men, in all after-Ages. St. Ambroſe *in his Commentary upon the ſame place, reads as we do. So does St.* Auguſtin, De Civitate Dei, *cited by St.* Bede, *in his Commentary upon the ſame Chapter. So read alſo the reſt of the Catholick Interpreters,* Haymo, Anſelm, *&c.*

S. Bede in 1 Cor. c. 15.

But if this place be rightly conſider'd, ſo far it is from appearing, as done with any deſign of corrupting the Text, that on the contrary, it apparently ſhews the ſincerity of our Latin *Tranſlation: For, as we keep our Text, according as St.* Hierom *and the Church then deliver'd it; ſo notwithſtanding, becauſe the ſaid words are in the Antient* Greek *Copies, we generally add them in the Margent of every* Latin Teſtament, *which the Church uſes, as may be ſeen in divers Prints of* Paris, Lovain, *and other Univerſities: And if there be any fault in our* Engliſh *Tranſlation, 'tis only that this Particle was not put down in the Margent, as it was in the* Latin, *which we follow'd. So that this, I ſay, proves no Corruption, but rather great Fidelity in our* Latin Teſtament, *that it agrees with St.* Hierom, *and conſequently with the* Greek *Copies, which he Interpreted, as with St.* Ambroſe, *St.* Auguſtine, *St.* Bede, Haymo, *and St.* Anſelm.

Whether theſe vain and frivolous Objections are ſufficient grounds for their Rejecting our Vulgar Latin, *and flying to the Original (but now impure) Fountains, I refer to the Judicious Reader.*

But now, how Clear, Limpid, and Pure, the Streams are, that flow from the Greek *and* Hebrew *Fountains, through the Channels of* Proteſtant *Pens, the Reader may eaſily gueſs (without taking the pains of comparing them) from the Teſtimonies they themſelves bear of one anothers Tranſlations.*

Zuing. Tom. 2. ad Luth. lib. de S.

Zuinglius *writes thus to* Luther, *concerning his Corrupt Tranſlation;* Thou corrupteſt the Word of God, (O *Luther*;) Thou art ſeen to be a manifeſt and common Corrupter and Perverter of the Holy Scripture; How much are we aſhamed of thee, who have hitherto eſteem'd thee beyond all Meaſure, and now prove thee to be ſuch a Man?

Keckerman. Syſt. 8. Theol. lib. 2. p. 188. 1 St. Joh. 5. 7.

Luther's Dutch Tranſlation of the Old Teſtament, eſpecially of *Job* and the *Prophets,* has its Blemiſhes, ſays *Keckerman,* and thoſe no ſmall ones. *Neither are the Blemiſhes in his New Teſtament to be accounted* ſmall ones; *One of which is, his omitting and wholly leaving out this Text in St.* John's *Epiſtle;* (There be Three who give Teſtimony in Heaven; The Father, the Word, and the Holy Ghoſt, and theſe Three are One.) ---- *Again, in* Rom. 3. 28. *He adds the word* (ALONE) *to the Text, ſaying,* We account a Man to be Juſtify'd by Faith ALONE, without the Works of the Law. *Of which Intolerable Corruption being Admoniſh'd, he perſiſted Obſtinate and Wilful, ſaying,* So I Will, ſo I Command; let my Will be inſtead of Reaſon, *&c. Luther* will have it ſo: *And at laſt thus concludes,* The Word (ALONE) muſt remain in my New Teſtament, altho' all the Papiſts run Mad, they ſhall not take it from thence: It grieves me, that I did not add alſo thoſe two other Words, *OMNIBUS & OMNIUM, ſine Omnibus Operibus, Omnium Legum;* Without (All) Works of (All) Laws.

To. 5. Germ. fol. 141, 144.

* See Zuing. Tom. 2. ad Luth. lib. de Sacr. fol. 388, 389.

Again, in requital to Zuinglius, Luther *rejects the* Zuinglian *Tranſlation, terming them in matter of Divinity,* Fools, Aſſes, Anti-chriſts, Deceivers, *&c. and indeed, not without Cauſe; for what could be more Deceitful and Anti-chriſtian, than inſtead of our Saviour's Words,* (This is my Body,) *to Tranſlate,* This ſignifies my Body, *as* Zuinglius *did, to maintain his* Figurative *ſignification of the Words, and cry down Chriſt's* Real Preſence *in the* Bleſſed Sacrament?

* Hoſp. Hiſt. Sacram. part. ult. fol. 183. Lavath. Hiſt. Sacram. l. 3. 2.

When Froſcheverus, *the* Zuinglian *Printer of* Zurick, *ſent* Luther *a Bible Tranſlated by the Divines there; He would not receive it; but, as* * Hoſpinian, *and* Lavatherus *witneſs, ſent it back, and rejected it.*

The

The Tigurine *Translation was in like manner so distastful to other Protestants*, That the Elector of *Saxony* in great Anger rejected it, and plac'd *Luther's* Translation in Room thereof.

Beza *reproves the Translation set forth by* Oecolampadius, *and the Divines of* Basil; *affirming*, That the *Basil* Translation is in many places wicked, and altogether differing from the Mind of the Holy Ghost.

Castalio's *Translation is also Condemn'd by* * Beza, *as being* Sacrilegious, Wicked, *and* Ethnical; *insomuch that* Castalio *Writ a special Treatise in Defence of it: In the* Preface *of which he thus Complains*, —— Some reject our *Latin* and *French* Translations of the Bible, not only as Unlearned, but also as Wicked, and differing in many places from the Mind of the Holy Ghost.

That Learned Protestant, † Molinæus, *affirms of* Calvin's *Translation*, *That* Calvin in his Harmony, makes the Text of the Gospel to leap up and down; He uses Violence to the Letter of the Gospel; and besides this, adds to the Text.

And touching Beza's *Translation*, (*which our* English *especially follow*) *the same* Molinæus * *Charges him*, *that* He actually changes the Text; *giving likewise several Instances of his Corruptions.* Castalio *also*, *a* learned Calvinist, (*as* Osiander *says*) and skilful in the Tongues, *reprehends* Beza *in a Book wholly written against his Corruptions*; *and says further*, † I will not Note all his Errors, for that would require too large a Volume.

In short, Bucer *and the* Osiandrians, *rise up against* Luther *for false Translations*; Luther *against* Munster; Beza *against* Castalio; *and* Castalio *against* Beza; Calvin *against* Servetus; Illyricus *both against* Calvin *and* Beza. Staphylus *and* Emserus *noted in* Luther's *Dutch Translation of the New Testament only*, *about* 1400. *Heretical Corruptions. And thus far of the Confess'd Corruptions in* Foreign *Protestant Translations.*

If you desire a Character *of our* English *Protestant Versions*, *pray be pleased to take it from the Words of these following* Protestants; *some of the most Zealous and precise of whom*, *in a certain Treatise*, *Entituled*, A Petition directed to his most Excellent Majesty King *JAMES* the First, *Complains*, *That* Our Translation of the Psalms, comprised in our Book of Common-Prayer, doth in Addition, Substraction, and Alteration, differ from the Truth of the *Hebrew* in at least 200. places. (*If* 200. *Corruptions were found in the* Psalms *only*, *and that by* Protestants *themselves*, *How many*, *think you*, *might be found from the beginning of* Genesis, *to the end of the* Apocalyps, *if examin.d by an Impartial and strict Examination?*) *And this they made the Ground of their Scruple*, *to make use of the Common-Prayer*; *remaining doubtful*, Whether a Man may with a safe Conscience subscribe thereto: *Yea*, *they Writ and Publish'd a particular Treatise*, *Entituled*, A Defence of the Ministers Reasons for refusal of Subscribing: *The whole Argument and Scope whereof*, *is only concerning* Mis-translating: *Yea*, *the Reader may see*, *in the beginning of the said Book*, *the Title of every Chapter* (*Twenty Six in all*) *pointing to the* Mis-translations *there handled in particular.*

Mr. Carlile *avouches*, That the *English* Translators have deprav'd the Sence, obscur'd the Truth, and deceiv'd the Ignorant: That in many places they detort the Scriptures from the right Sence, and that they shew themselves to love Darkness more than Light; Falshood more than Truth: *Which Dr.* Reynolds *objecting against the Church of* England, *Mr.* Whitaker *had no better Answer*, *than to say*, What Mr. *Carlile*, with some others, has Written against some places Translated in our Bibles, makes nothing to the purpose; I have not said otherwise, but that some things may be amended.

Hospin. in Concord. Discord. fol. 138.

In Respons. ad Defens. & Respons. Castal. In Test. 1556. *in Præfat. & in Annot. in* Mat. 3. & 4. Luc. 2. Act. 8. & 10. 1 Cor. 1.

* *In sua Translat. Nov. Test. Part.* 12. *fol.* 110.

* *In Test. Part.* 20, 30, 4, 64, 65 66, 74, 99. *& Part.* 8, 13, 14, 21, 23.

† *In Defens. Translat. pag.* 170.

See *Lind. Dub.* Pag. 84, 85, 96, 98.

Per. directed to his Majesty pag. 75, 76.

That *Christ* descended into Hell, pag. 116, 117, 118, 121, 144.

Whitaker's Answer to Dr. *Reynolds*, pag. 255.

The Miniſters of Lincoln *Dioceſs could not forbear, in their great Zeal, to ſignifie to the King, that the* Engliſh *Tranſlation of the Bible, is a* Tranſlation, that takes away from the Text, that adds to the Text, and that (ſometimes) to the changing or obſcuring of the Meaning of the Holy Ghoſt; *calling it yet further,* A Tranſlation which is Abſurd and Senceleſs, perverting (in many places) the Meaning of the Holy Ghoſt.

See the Abridgment, which the Miniſters of *Lincoln* Dioceſs deliver'd to his Majeſty, pag. 11, 12, 13. *Burges* Apol. Sect. 6. and in *Covel*'s Anſw. to *Burges*, pag. 93.

For which Cauſe, Proteſtants *of tender Conſciences made great ſcruple of ſubſcribing thereto:* How ſhall I (*ſays Mr.* Burges) approve under my hand, a Tranſlation which hath ſo many Omiſſions, many Additions, which ſometimes obſcures, ſometimes perverts the Sence; being ſometimes ſenceleſs, ſometimes contrary?

See the Triple Cord, *pag.* 147.

This great Evil of corrupting the Scripture, being well conſider'd by Mr. Broughton, *one of the moſt Zealous ſort of* Proteſtants, *obliged him to Write an Epiſtle to the Lords of the Council, deſiring them with all ſpeed to procure a New Tranſlation:* Becauſe (*ſays he*) that which is now in *England* is full of Errors. *And in his Advertiſements of Corruptions, he tells the Biſhops,* That their publick Tranſlation of Scriptures into *Engliſh* is ſuch, as that it perverts the Text of the Old Teſtament in 848 places, and that it cauſes Millions of Millions to reject the New Teſtament, and to run to Eternal Flames. *A moſt dreadful Saying, certainly, for all thoſe who are forc'd to receive ſuch a Tranſlation for their* Only Rule of Faith.

See the Conference before the King's Majeſty, *pag.* 46, and 47. Apolog. concerning *Chriſt* deſcent into Hell at *Ddd.*

King James *the Firſt, thought the* Geneva *Tranſlation to be the worſt of all; and further affirm'd,* That in the Marginal Notes annex'd to the *Geneva* Tranſlation, ſome are very Partial, Untrue, Seditious, &c. *Agreeable to this are alſo theſe words of Mr.* Parkes *to Dr.* Willet.----As for the *Geneva* Bibles, 'tis to be wiſh'd, that either they were Purg'd from thoſe manifold Errors, which are both in the Text, and in the Margent, or elſe utterly prohibited.

Confer. before His Majeſty, *pag.* 46.

Now, theſe our Proteſtant Engliſh *Tranſlations being thus confeſſedly* Corrupt, Abſurd, Senceleſs, Contrary, and perverting the meaning of the Holy Ghoſt; *Had not King* James *the Firſt juſt cauſe to affirm,* That he could never yet ſee a Bible well Tranſlated into *Engliſh? And whether ſuch falſly Tranſlated Bibles ought to be impoſed upon the Ignorant People, and by them receiv'd for the* Very Word of God, *and for their* Only Rule of Faith, *I refer to the Judgment of the World; and do freely aſſert with Dr.* Whitaker, *a Learned Proteſtant,* That Tranſlations are ſo far forth Only the Word of God, as they faithfully expreſs the Meaning of the Authentical Text.

Whitak. Anſw to D. *Reynolds pag.* 235. Dr. *Gregory Martin* writ a whole Treatiſe againſt them. Biſhop *Tunſtal* diſcover'd in *Tindal*'s New Teſtament only, no leſs than 2000 Corruptions.

The Engliſh *Proteſtant Tranſlations having been thus Exclaim'd againſt, and Cry'd down not only by Catholicks, but even by the moſt Learned Proteſtants, as you have ſeen; It pleas'd his Majeſty, King* James *the Firſt, to Command a Review and Reformation of thoſe Tranſlations which had paſs'd for* God's Word *in King* Edward *the Sixth, and Queen* Elizabeth's *days: Which Work was undertaken by the Prelatick Clergy, not ſo much ('tis to be fear'd) for the Zeal of* Truth, *as appears by their having Corrected ſo very few places, as out of a deſign of Correcting ſome ſuch faults as favour'd the more Puritanical part of Proteſtants* (Presbyterians,) *againſt the Uſurped Authority, pretended Epiſcopacy, Ceremonies, and Traditions of the Prelatick Party. For Example, The word* (Congregation) *in their firſt Bibles, was the uſual and only* Engliſh *word they made uſe of for the* Greek *and* Latin *word* ἐκκλησία Eccleſia, *becauſe then the Name of* Church *was moſt Odious to them; Yea, they could not endure to hear any mention of a* Church, *becauſe of the* CATHOLICK CHURCH, *which they had* forſaken, *and which* withſtood *and* condemn'd *them. But now, being grown up to ſomething (as themſelves fancy) like a* Church, *they reſolve in good earneſt, to take upon them the Face, Figure, and Grandure of a* Church; *and to Cenſure, and Excommunicate, yea, and Perſecute their Diſſenting Brethren; rejecting therefore that humble*

humble Appellation, which their Primitive Anceſtors were content with, [*viz.* Congregation,] *they aſſume the Title of* Church, [*the Church of* England,] *to Countenance which, they bring the Word* [Church] *again into their Tranſlations, and Baniſh that their once Darling* Congregation.

They have alſo, inſtead of Ordinances, Inſtitutions, *&c. been pleaſed in ſome places to Tranſlate* Traditions; *thereby to vindicate ſeveral Ceremonies of Theirs againſt their Puritannical Brethren.*

The word [Image] *being ſo ſhameful a Corruption, they were pleas'd likewiſe to Correct, and inſtead thereof to Tranſlate* Idol, *according to the True* Greek *and* Latin; *Tet it appears that this was not amended out of any good Deſign, or love to Truth; but either merely out of Shame, or however to have it ſaid that they had done ſomething. Seeing they have not Corrected it in all places, eſpecially in the Old-Teſtament,* Exod. 20. *where they yet read* Image, [Thou ſhalt not make to thy ſelf any Graven Image,] *The Word in* Hebrew *being* Peſel, *the very ſame that* Sculptile *is in* Latin, *and ſignifies in* Engliſh *a* Graven or Carved Thing; *and in the* Greek *'tis* Eidolon, [*an* Idol]: *So that, by this Falſe and Wicked Practice, they endeavour to diſcredit the* Catholick Religion; *and* (*contrary to their own Conſciences, and Corrections in the New-Teſtament*) *endeavour to make the People believe, that* Image *and* Idol *are the ſame, and equally forbidden by Scripture, and* GOD's *Commandments; and conſequently, that* Popery *is* Idolatry, *for admitting the due uſe of* Images.

They have alſo Corrected that moſt Abſurd and Shameful Corruption [Grave,] *and, as they ought to do, have inſtead of it Tranſlated* [Hell]; *ſo that now they read,* Thou wilt not leave my Soul in Hell; *whereas* Beza *has it,* Thou wilt not leave my Carcaſs in the Grave. *Tet we ſee, that this is not out of any ſincere Intention, or reſpect to Truth neither, becauſe they have but Corrected it in ſome few places, not in all,* (*as you will ſee hereafter;*) *which they would not do, eſpecially in* Geneſis, *leſt they ſhould thereby be forc'd to admit of* Limbus Patrum, *where* Jacob's *Soul was to deſcend, when he ſaid,* I will go down to my Son into Hell, Mourning, *&c. And to balance the Advantage they think they may have given* Catholicks *where they have Corrected it, they have* (*againſt* Purgatory *and* Limbus Patrum) *in another place moſt groſly Corrupted the Text: For whereas the words of our Saviour are,* Quickned in Spirit (or Soul,) In the which Spirit coming, he Preached to them alſo that were in Priſon; *they tranſlate,* Quickned by the Spirit, by which alſo he went and Preached unto the Spirits in Priſon. *This was ſo notorious a Corruption, that Dr.* Montague, *afterwards Biſhop of* Chicheſter *and* Norwich, *reprehended for it Sir* Henry Savil, *to whoſe Care the tranſlating of St.* Peter's *Epiſtle was committed: But Sir* Henry Savill *told him plainly, That Dr.* Abbot *Arch-Biſhop of* Canterbury, *and Dr.* Smith *Biſhop of* Gloceſter, *Corrupted and Altered the Tranſlation of this place, which himſelf had ſincerely performed.* — *Note here by the by, That if Dr.* Abbot's *Conſcience could ſo lightly ſuffer him to Corrupt the Scripture, His* [*or his Servant* Maſon's] *Forging the* Lambeth-Records, *could not poſſibly cauſe the leaſt Scruple, eſpecially being a thing ſo highly for their Intereſt and Honour.*

1 *Peter* 3. *ver.* 18, 19.

Theſe are the chiefeſt Faults they have Corrected in this their New Tranſlation; and with what ſiniſter Deſigns they have amended them, appears viſible enough; to wit, Either to keep their Authority and gain Credit for their New-thought-on Epiſcopal and Prieſtly Character and Ceremonies againſt Puritans *or* Presbyterians; *or elſe, for very ſhame, urg'd thereto by the Exclamations of* Catholicks; *daily Inveighing againſt ſuch intolerable Falſifications. But becauſe they reſolv'd not to Correct either All, or the Tenth part of the Corruptions of the former Tranſlation; therefore, fearing their Over-ſeen Falſifications would be obſerv'd, both by* Puritans *and* Catholicks, *In their Epiſtle Dedicatory to the*

King, they desire His Majesty's Protection, for that On the one side, we shall be Traduc'd (*say they*) by Popish Persons at Home or Abroad, who therefore will Malign us, because we are poor Instruments to make *GOD*'s Holy Truth to be yet more known unto the People, whom they desire still to keep in Ignorance and Darkness: On the other side, we shall be malign'd by self-conceited Brethren, who run their own ways, &c.

We see how they endeavour here to perswade the King and the World, That Catholicks *are desirous to conceal the Light of the* Gospel: *Whereas, on the contrary, nothing is more obvious, than the daily and Indefatigable Endeavours of Catholick* Missioners *and* Priests, *not only in Preaching and Explaining* GGD's *Holy Word in* Europe; *but also in forsaking their own Countries and Conveniences, and Travelling with great Difficulties and Dangers by Sea and Land, into* Asia, Africa, America, *and the* Antipodes, *with no other Design than to publish the Doctrine of* Christ, *and to discover and manifest the Light of the* Gospel *to Infidels, who are in* Darkness *and* Ignorance. *Nor do any but* Catholicks *stick to the Old Letter and Sense of Scripture, without Altering the* Text, *or rejecting any part thereof, or devising New Interpretations; which certainly cannot demonstrate a desire in them to keep People in* Ignorance and Darkness. *Indeed, as for their Self-conceited* Presbyterian *and* Phanatick *Brethren, who run their own Ways in Translating and Interpreting Scripture, we do not excuse them, but only say, That we see no reason why Prelaticks should reprehend them for a Fault, whereof themselves are no less Guilty. Do not themselves of the Church of* England *run their own Ways also, (as well as those other Sectaries) in Translating the Bible? Do they stick to either the* Greek, Latin, *or* Hebrew *Text? Do they not leap from one Langnage and Copy to another? Accept and Reject what they please? Do they not fancy a Sense of their Own, every whit as contrary to that of the Catholick and Ancient Church, as that of their Self-conceited Brethren the* Presbyterians, *and others is Acknowledg'd to be? And yet they are neither more Learned nor more Skilful in the Tongues, nor more Godly than those they so much Contemn and Blame.*

All Hereticks that have ever wag'd War against God's *Holy Church, what-ever particular Weapons they have had, have generally made use of these Two,* viz. Misrepresenting and Ridiculing the Doctrine of *God*'s Church: *And,* Corrupting and Misinterpreting His Sacred Word, the Holy Scripture. *We find not any since* Simon Magus's *Days, that have ever been more dexterous and skilful in handling these direful Arms, than the Hereticks of our Times.*

In the first place, They are so great Masters and Doctors in Misrepresenting, Mocking, and Deriding Religion, that they seem even to have solely Devoted themselves to no other Profession *or* Place, *but* Cathedræ Irrisorum, *the School or* Chair of the Scorners, *as* David *terms their Seat: Which the Holy Apostle St.* Peter *foresaw, when he foretold, that* There should come in the latter Days, *Illusores,* SCOFFERS, walking after their own Lusts. *To whom did this Prophesie ever better agree, than to the Hereticks of our Days, who deride the Sacred Scriptures?* The Author of the Book of *Ecclesiastes,* (*says one of them*) had neither Boots nor Spurrs, but rid on a long Stick, in Begging Shoes: *Who* Scoff *at the Book of* Judeth: *Compare the* Macchabees *to* Robin-hood, *and* Bevis *of* Southampton: *Call* Baruch, a peevish Ape of Jeremy: *Count the Epistle to the* Hebrews *as* Stubble: *And deride St.* James's, *as an Epistle made of* Straw: *Contemn Three of the Four* Gospels. *What Ridiculing is this of the Word of* God? *Nor were the first Pretended Reformers only guilty of this, but the same Vein has still continu'd in the* Writings, Preachings, *and* Teachings *of their Successors; a great part of which, are nothing but a meer* Mockery, Ridiculing, *and* Misrepresenting *of the Doctrine of* Christ, *as is too notorious*

and

and visible in the many scurrilous and scornful Writings and Sermons, lately publish'd by several Men of no small Figure in our English *Protestant Church. By which Scoffing Stratagem, when they cannot* LAUGH *the Vulgar into a Contempt and Abhorrence of Christian Religion, They fly to their other Weapon, to wit,* Imposing upon the Peoples weak Understanding, by a Corrupt, Imperfect, and False Translated Bible. Dr.St. Dr.T. Dr.S. Dr.T. Mr.W. &c.

Tertullian *complain'd thus of the Hereticks of his Time,* Ista Hæresis non recipit quasdam Scripturas, *&c.* These Hereticks admit not some Books of Scriptures; and those which they do admit, by adding to, and taking from, they pervert to serve their purpose: And if they receive some Books, yet they receive them not entirely; or if they receive them entirely, after some sort, nevertheless they spoyl them by devising divers Interpretations. In this Case, What will you do, that think your selves skilful in Scriptures, when that which you defend, the Adversary denys; and that which you deny, he defends? *Et tu quidem nihil perdes nisi vocem de Contentione, nihil consequeris nisi bilem de Blasphematione:* And you indeed shall lose nothing but words in this Contention; nor shall you gain any thing but Anger from his Blasphemy. *How fitly may these words be apply'd to the pretended Reformers of our days, who, when told of their Abusing, Corrupting, and Mis-interpreting the Holy Scriptures, are so far from acknowledging their Faults, that on the contrary they blush not to defend them. When Mr.* Martin, *in his Discovery, told them of their Falsifications in the Bible, did they thank him for letting them see their Mistakes, (as indeed Men, endu'd with the Spirit of Sincerity and Honesty, would have done?) No, they were so far from that, that* Fulk, *as much as in him lies, endeavours very obstinately to defend them: And* Whittaker *affirms,* That their Translations are well done, (*Why then were they afterwards Corrected?*) and that all the faults Mr. *Martin* finds in them, are but Trifles; demanding, what there is in their Bibles that can be found fault with, as not Translated well and truly? *Such a Pertinacious, Obstinate, and Contentious Spirit, are Hereticks possest with, which indeed is the very thing that renders them Hereticks; for with such I do not rank those in the List, who, tho' they have even with their first Milk (as I may say) imbib'd their Errors, and have been Educated from their Child-hood in Erroneous Opinions, yet do neither pertinaciously adhere to the same, nor obstinately resist the Truth, when propos'd to them; but, on the contrary, are willing to Imbrace it.* Wiit. p. 14.

How many Innocent, and well-meaning People, are there in England, *who have scarce in all their Life-time, ever heard any mention of a* Catholick, *or* Catholick Religion, *unless under these Monstrous and frightful Terms of* Idolatry, Superstition, Antichristianism, *&c? How many have ever heard a better Character of Catholicks, than* Bloody-minded People, Thirsters after Blood, Worshippers of Wooden Gods, Prayers to Stocks and Stones, Idolaters, Anti-christs, The Beast in the Revelations, *and what not that may render them more Odious than* Hell, *and more Frightful than the* Devil *himself, and that from the Mouths and Pens of their Teachers, and Ministerial Guides? Is it then to be wonder'd at, that these so grosly-deceiv'd people, should entertain a strange prejudice against Religion, and a Detestation of* Catholicks?

Whereas, if these Blind-folded people were once undeceiv'd, and brought to understand, that all these Monstrous Scandals are falsly charg'd upon Catholicks; *That* Catholick *Doctrine is so far from* Idolatry, *that it Teaches the quite contrary,* viz. *That whosoever gives God's Honour to* Stocks *and* Stones, (*as* Protestants *phrase it,*) *to* Images, *to* Saints, *to* Angels, *or to any* Creature; *yea, to any thing but to* God himself, *is an* Idolater, *and will be* Damn'd *for the same; That* Catholicks *are so far from thirsting after the Blood of others, that, on the contrary, their* Doctrin *teaches them, not only to love* God *above all, and their*

Neighbour *as themſelves, but even to love their* Enemies. *In ſhort, So far different is the* Roman Catholick Religion *from what it is by* Proteſtants *Repreſented, that, on the contrary,* Faith, Hope, *and* Charity, *are the Three Divine Virtues it Teaches us:* Prudence, Juſtice, Fortitude, *and* Temperance, *are the Four Moral Virtues it exhorts us to: Which Chriſtian Vertues, when it happens that they are, through Human Frailty, and the Temptations of our Three Enemies, the* World, *the* Fleſh, *and the* Devil, *either Wounded or Loſt; Then are we taught to apply our ſelves to ſuch Divine Remedies, as our Bleſſed Saviour Chriſt has left us in his Church, viz.* His Holy Sacraments, *by which our Spiritual Infirmities are Cur'd and Repair'd. By the Sacrament of* Baptiſm, *We are Taught, That* Original Sin *is forgiven, and that the Party Baptiz'd is Regenerated, and Born a New unto the Myſtical Body of Chriſt, of which by Baptiſm he is made a lively Member: So likewiſe by the Sacrament of* Penance *all our* Actual Sins *are forgiven; the ſame Holy Spirit of God working in this to the forgiveneſs of* Actual Sin, *that wrought before in the Sacrament of* Baptiſm *to the forgiveneſs of* Original Sin. *We are Taught likewiſe, That by partaking of Chriſt's* very Body, *and his* very Blood, *in the Bleſſed Sacrament of the* Euchariſt, *We by a perfect Union dwell in* Him, *and He in* Us; *and that as Himſelf roſe again for our* Juſtification, *ſo we, at the Day of* Judgment, *ſhall in him receive a Glorious* Reſurrection, *and* Reign *with Him for all Eternity, as Glorious Members of the ſame Body, whereof Himſelf is the Head. It further Teaches us, That none but a Prieſt, truly Conſecrated by the Holy Sacrament of* Order, *can Conſecrate and Adminiſter the Holy Sacraments. ------This is our* Religion, *This is the Center it tends too, and the ſole End it aims at; which point, we are further taught, can never be gain'd but by a True* Faith, *a Firm* Hope, *and a Perfect* Charity.

To Conclude, If (I ſay) thouſands of well-meaning Proteſtants *underſtood this, as alſo that* Proteſtancy *it ſelf is nothing elſe but a meer* Impoſture *begun in* England, *maintain'd and upheld by the Wicked Policy of Self-Intereſted Stateſmen; and ſtill contin'd by* Miſrepreſenting & Ridiculing *the* Catholick Religion, *by* Miſ-interpreting *the holy Scriptures; yea, by* Falſifying, Abuſing, *and (as will appear in this following Treatiſe) by moſt* Abominably Corrupting *the Sacred Word of God: How far would it be from them* Obſtinately *and* Pertinaciouſly *to adhere to the Falſe and Erroneous Principles, in which they have hitherto been Educated? How willingly would they ſubmit their Underſtandings to the Obedience of* Faith? *How earneſtly would they Imbrace that* Rule of Faith, *which our Bleſſed Saviour, and his Apoſtles, left us for our Guide to Salvation? With what diligence would they bend all their Studies, to learn the moſt wholeſome and ſaving Doctrine of God's Holy Church? In fine, If once Enlightned with a* True Faith, *and Encourag'd with a* Firm Hope, *What Zealous Endeavonrs would they not uſe to acquire ſuch Virtues, and Chriſtian Perfections, as might Enflame them with a* Perfect Charity, *which is the very Ultimate and higheſt ſtep to* Eternal Felicity? *To which God of his Infinite Goodneſs, and tender Mercy, through the Merits and Bitter Death and Paſſion of our Dear Saviour,* Jeſus Chriſt, *bring us All.* Amen.

THE TRUTH OF Proteſtant Tranſlations OF THE BIBLE, EXAMINED.

OUR Pretended Reformers, having Squar'd and Modell'd to themſelves a FAITH, contrary to the certain and direct RULE of APOSTOLICAL TRADITION, deliver'd in God's Holy Church, were forc'd to have Recourſe to the Scripture, as their ONLY RULE OF FAITH; according to which, the *Church of England* has, in the *Sixth* of her 39 Articles, declar'd, *That the Scripture comprehended in the Canonical Books* (*i. e.* ſo many of them as She thinks fit to call ſo) *of the Old and New Teſtament, is the Rule of Faith ſo far, that whatſoever is not Read therein, or cannot be prov'd thereby, is not to be accepted as any Point of Faith, or needful to be follow'd.* But finding themſelves ſtill at a loſs, their New Doctrins being ſo far from being contain'd in the Holy Scripture, that they were directly oppoſite to it; they were fain to ſeek out to themſelves many other Inventions; amongſt which, none was more generally Practis'd, than the *Corrupting* of the Holy Scripture by *Falſe* and *Partial* Tranſlations; by which they Endeavour'd, Right or Wrong, to make thoſe Sacred *Volumes* ſpeak in Favour of their *New-Invented* Faith and Doctrine.

The Corruptions of this Nature, in the firſt *Engliſh* Proteſtant Tranſlations, were ſo many, and ſo Notorious, that Dr. *Gregory Martin* compoſed a whole Book of them, in which he diſcovers the Fraudulent Shifts the Tranſlators were fain to make uſe of, in defence of them. Sometimes they recurr'd to the *Hebrew* Text; and when That ſpoke againſt their New Doctrine, then to the *Greek*; when That favour'd them not, to ſome Copy acknowledg'd by themſelves to be corrupted, and of no Credit: And when no Copy at all could be found out to cloak their Corruptions, then muſt the *Book* or *Chapter* of Scripture contradicting them, be declar'd *Apocryphal*: And when that cannot be made probable, they fall down-right upon the *Prophets* and *Apoſtles* that Writ them, ſaying, *That they might, and did* ERR, *even after the Coming of the Holy Ghoſt.* Thus *Luther*, accus'd by *Zuinglius* for Corrupting the Word of God, had no way left to defend his Impiety, but by Impudently preferring himſelf, and his own Spirit, before that of thoſe who Writ the Holy Scriptures, ſaying, *Be it that the Church*, Auguſtine, *and other Doctors, alſo* Peter *and* Paul, *yea, an Angel from Heaven, Teach otherwiſe, yet is my Doctrine ſuch as ſets forth God's Glory*, &c. Peter, *the Chief of the Apoſtles, liv'd and taught* (extra verbum Dei,) *beſides the Word of God.*

Vid. Supr.

Tom. 5. Wittemb. fol. 250. & in Ep. ad Galat. cap. 1.

And againſt St. *James*'s mentioning the Sacrament of *Extream Unction: But tho'* (ſays he) *this were the Epiſtle of* James, *I would Anſwer, That it is not lawful for an Apoſtle, by his Authority, to Inſtitute a Sacrament; this appertains to Chriſt alone.* As tho' that Bleſſed Apoſtle would publiſh a Sacrament without Warrant from Chriſt! Our Church of *England* Divines having unadviſedly put St. *James*'s Epiſtle into the *Canon*, are forc'd, inſtead of ſuch an Anſwer, to ſay, *That the Sacrament of Extream Unction was yet* [*viz.* In the days of *Gregory* the Great,] *Unborn.* As tho' the Apoſtle St. *James* had ſpoken he knew not what, when he Adviſ'd, That the Sick ſhould be by the Prieſts of the Church, *Anointed with Oyl in the Name of our Lord.*

De Capt. Babil. cap. de Extrem-unct. Tom. 2. Wittemb.

Nor was this *Luther*'s ſhift alone; for all Proteſtants follow their firſt pretended Reformer in this Point, being neceſſitated ſo to do for the Maintenance of their Reformations, and Tranſlations, ſo directly oppoſite to the known Letter of the Scripture.

See the ſecond Defence of the Expoſition of the Doct. of the Church of *Engl.* &c.

The *Magdeburgians* follow *Luther*, in accuſing the Apoſtles of Error, particularly St. *Paul*, by the perſwaſion of *James*.

Cent. 1. l. 2. c. 10. col. 580.

Brentius alſo (whom *Jewel* terms a Grave and Learned Father,) affirms, *That St.* Peter, *the Chief of the Apoſtles, and alſo* Barnabas, *after the Holy Ghoſt receiv'd, together with the Church of* Jeruſalem, *Err'd.*

John Calvin affirms, *That* Peter *added to the Schiſm of the Church, to the endangering of Chriſtian Liberty, and the overthrow of the Grace of Chriſt:* And in pag. 150. he reprehends *Peter* and *Barnabas*, and others.

Calvin in Galat. c. 2. v. 14. p. 511.

Zanchius mentions ſome *Calviniſts* in his Epiſt. *ad Miſc.* who ſaid, *If* Paul *ſhould come to* Geneva, *and Preach the ſame hour with* Calvin, *they would leave* Paul, *and hear* Calvin.

And *Lavatherus* affirms, *That ſome of* Luther's *Followers, not the meaneſt among their Doctors, ſaid, They had rather doubt of St.* Paul's *Doctrine, than the Doctrine of* Luther, *or of the Confeſſion of* Ausberge.

Lavater. in Hiſtor. Sacrament. pag. 18.

This deſperate Shift being ſo neceſſary, for warranting their Corruptions of Scripture, and maintaining the *Fallibility* of the Church in ſucceeding Ages, (*for the ſame reaſons which conclude it Infallible in the Apoſtles time, are applicable to ours, and to every former Century; otherwiſe it muſt be ſaid, that God's Providence and Promiſes were limited to few years, and Himſelf ſo Partial, that he regards not the Neceſſities of his Church, nor the Salvation of any perſon that liv'd after the time of his Diſciples;*) the Church of *England* could

could not reject it without contradicting their Brethren abroad, and their own Principles at home. Therefore Mr. *Jewel*, in his Defence of the Apology for the Church of *England*, affirms, That St. *Mark* miſtook *Abiathar* for *Abimelech*; and St. *Matthew*, *Hieremias* for *Zacharias*. And Mr. *Fulk* againſt the *Rhemiſh Teſtament*, in *Galat.* 2. *fol.* 322. charges *Peter* with Error of Ignorance againſt the Goſpel. *Pag.* 361.

Dr. *Goad*, in his four Diſputations with F. *Campion*, affirms, *That St.* Peter *err'd in Faith, and that, after the ſending down of the Holy Ghoſt upon them.* And *Whitaker* ſays, *'Tis evident, that even after Chriſts Aſcention, and the Holy Ghoſts deſcending upon the Apoſtles, the whole Church, not only the common ſort of Chriſtians, but alſo even the Apoſtles themſelves, Erred in the Vocation of the Gentiles*, &c. *Yea*, Peter *alſo Err'd. He furthermore Err'd in Manners*, &c. *And theſe were great Errors; and yet we ſee theſe to have been in the Apoſtles, even after the Holy Ghoſt deſcended upon them.* *The Second days Conference.* VVhitaker *de Eccleſ. contr.* Bellar. *Controverſ.* 2. *q.* 4. *p.* 323.

Thus theſe *Fallible* Reformers, who, to *Countenance* their *Corruptions* of Scripture, *Grace* their own *Errors*, and Authorize their Churches *Fallibility*, would make the Apoſtles themſelves *Fallible*; but indeed, they need not to have gone this bold way to work, for we are ſatisfied, and can very eaſily believe their Church to be *Fallible*, their Doctrines *Erroneous*, and themſelves *Corrupters* of the Scriptures, without being forc'd to hold, that the Apoſtles *Err'd*. *Proteſtants to Authorize their own Errors and Falſibility, would make the Apoſtles themſelves Erroneous and Fallible.*

And truly, if (as they ſay) the Apoſtles were not only *Fallible*, but taught *Errors* in *Manners*, and *Matters of Faith*, after the Holy Ghoſt's deſcending upon them, their Writings can be no *Infallible Rule*, (or, as themſelves Term it, *Perfect Rule of Faith*,) to direct Men to Salvation: Which Concluſion is ſo immediately and clearly deduc'd from this *Proteſtant Doctrine*, that the Suppoſal and Premiſes once granted, there can be no certainty in the SCRIPTURE it ſelf. And indeed, this (we ſee) all the pretended Reformers aim'd at, tho' they durſt not ſay ſo much, and we ſhall in this little Tract make it moſt evidently appear from their intolerable abuſing it, how little eſteem and ſlight regard they have for the *Sacred Scripture*; tho' they make their ignorant Flocks believe, that, as they have Tranſlated it, and deliver'd it to them, it is the *Pure* and *Infallible* Word of God.

Before I come to particular Examples of their Falſifications and Corruptions, let me Advertiſe my Reader, That my Intention is to make uſe only of ſuch *Engliſh* Tranſlations, as are common, and well known in *England* even to this day, as being yet in many Mens hands; to wit, Thoſe Bibles Printed in the Years 1562, 1577, and 1579, in the beginning of Queen *Elizabeths* Reign; which I will confront with their laſt Tranſlation made in King *James* the firſt Reign, from the Impreſſion Printed at *London* in the Year 1683.

In all which ſaid Bibles, I ſhall take notice ſometimes of one Tranſlation, ſometimes of another, as every ones Falſhood ſhall give occaſion: Neither is it a good Defence for the Falſhood of one, that it is truly Tranſlated in another, the Reader being deceiv'd by any one, becauſe commonly he reads but one; yea, one of them is a *Condemnation* of the other. And where the *Engliſh* Corruptions, here noted, are not to be found in one of the firſt three Bibles, let the Reader look in another of them; for if he find not the Falſification in *All*, he will certainly find it in *Two*, or at leaſt *One* of them: And in this Caſe, I advertiſe the Reader to be very circumſpect, that he think not, by and by theſe are falſly *Charged*, becauſe there may be found perhaps ſome later Edition, wherein the ſame Error we Noted, may be Corrected; For 'tis their common and known Fathion, not only in their Tranſlations of the Bible, but in their other Books and Writings, to *Bib.* 1562, 77, or 79.

alter and *change*, *add* and *put out*, in their later Editions, according as either themſelves are aſham'd of the former, or their Scholars that Print them again, *Diſſent* or *Diſ-agree* from their Maſters.

Note alſo, That tho' I do not ſo much charge them with falſifying the *Vulgar Latin Bible*, which has always been of ſo great Authority in the Church of God, and with all the * Antient Fathers, *as I do the Greek*, which they pretend to Tranſlate: I cannot however but obſerve, That as *Luther* wilfully forſook the Latin Text in favour of his Hereſies and Erroneous Doctrines; ſo the reſt follow his Example even to this day for no other cauſe in the World, but that it makes againſt their *Errors*.

* *See the Preface of the* Rhemes *New Teſtament.*

For Teſtimony of which, what greater Argument can there be than this, That *Luther*, who before had always Read with the Catholick Church, and with all Antiquity, theſe words of St. *Paul*, *Have not we Power to lead about a Woman, a Siſter, as alſo the reſt of the Apoſtles?* And in St. *Peter* theſe words, *Labour that by Good Works, you may make ſure your Vocation and Election:* Suddenly after he had, contrary to his Profeſſion, taken a *Wife*, (as he call'd her) and Preach'd, that all other Votaries might do the ſame: That *Faith alone Juſtify'd*, and *that Good Works were not neceſſary to Salvation:* Immediately (I ſay) after he fell into theſe Hereſies, he began to Read and Tranſlate the former Texts of Scripture accordingly, in this manner,---- *Have not we Power to lead about a Siſter, a Wife, as the reſt of the Apoſtles?* And, *Labour that you may make ſure your Vocation and Election*; leaving out the other words [*By Good Works.*] And ſo do both the *Calviniſts* abroad, and our *Engliſh* Proteſtants at home, Read and Tranſlate even to this day, becauſe they hold the ſelf-ſame *Errors*.

1 Cor. 9. v. 5. Mulierem Sororem. 2 Pet. 1. ver. 10. Ut per bona opera certam veſtrã vocationem & Electionem faciatis.

I would gladly know of our *Engliſh* Proteſtant Tranſlators, Whether they Reject the Vulgar Latin Text, (ſo generally lik'd and approv'd by all the Primitive Fathers) purely out of deſign to furniſh us with a more ſincere and ſimple Verſion into *Engliſh* from the *Greek*, than they thought they could do from the *Vulgar Latin?* If ſo, Why do they not ſtick cloſe to the *Greek Copy*, which they pretend to Tranſlate, but (beſides their Corrupting of it) fly from it, and have recourſe again to the *Vulgar Latin*, when ever it may ſeem to make more for their purpoſe: Whence may be eaſily gather'd, that their pretending to Tranſlate the *Greek* Copy was not of any good and candid Deſign, but rather, becauſe they knew it was not ſo eaſie a matter for the Ignorant to diſcover their falſe Dealings from it as from the *Latin*; and alſo, becauſe they might have the fairer pretence for their turning and winding too and fro from the *Greek* to the *Latin*, and then again to the *Greek*, according as they ſhould judge moſt advantageous to them. It was alſo no little part of their Deſign, *To leſſen the Credit and Authority of the Vulgar Latin Tranſlation*, which had ſo long, and with ſo general a conſent been receiv'd and approv'd in the Church of God, and Authoriz'd by the General Council of *Trent*, for the only beſt, and moſt Authentick Text.

Becauſe therefore I find they will ſcarce be able to juſtifie their rejecting the *Latin* Tranſlation, unleſs they had dealt more ſincerely with the *Greek*, I have, in this following Work, ſet down the *Latin* Text, (as well as the *Greek* word whereon their Corruption depends;) yet, where they truly keep to the *Greek* and *Hebrew*, which they profeſs to follow, and which they will have to be the moſt *Authentick* Text, I do not charge them with Heretical Corruptions.

The Left-hand Page I have divided into four Columns, (beſides the Margent, in which I have noted the *Book*, *Chapter*, and *Verſe*.) In the Firſt I have ſet down the Text of Scripture from the Vulgar Latin Edition, putting the Word that their *Engliſh* Bibles have Corrupted in a *different Character*; to which I have alſo added the *Greek* and

and *Hebrew* words, ſo often as they are, or may be neceſſary for the better underſtanding of the word on which the *Streſs* lies in the Corrupt Tranſlation.

In the Second Column I have given you the true *Engliſh* Text from the *Roman Catholick* Tranſlation, made by the Divines of *Rhemes* and *Doway*; which is done ſo faithfully and candidly from the Authentick *Vulgar Latin* Copy, that the moſt Carping and Critical Adverſary in the World cannot accuſe it of Partiality or Deſign, contrary to the very true Meaning and Interpretation thereof. As for the *Engliſh* of the ſaid *Rhemiſh* Tranſlation, which is Old, and therefore muſt needs differ much from the more refin'd *Engliſh* ſpoken at this day, the Reader ought to conſider, not only the *place where* 'twas Writ, but alſo the time ſince which the Tranſlation was made, and then he will find the leſs fault with it. For my part, becauſe I have referr'd my Reader to the ſaid Tranſlation made at *Rhemes*, I have not alter'd one ſyllable of the *Engliſh*, though indeed I might in ſome places have made the word more agreeable to the Language of our Times.

In the Third Column you have the Corruption, and Falſe Tranſlation, from thoſe Bibles that were ſet forth in *Engliſh* at the beginning of that moſt miſerable Revolt and Apoſtacy from the *Catholick Church*, viz. from that Bible which was Tranſlated in King *Edward* the Sixth's Time, and Reprinted in the Year 1562, and from the two next Impreſſions, made *Anno* 1577, and 1579. All which were Authoriz'd in the beginning of Queen *Elizabeth's* Reign, when the Church of *England* began to get Footing, and to Exerciſe Dominion over her Fellow-Sectaries, as well as to Tyrannize over *Catholicks*: whence it cannot be deny'd, but thoſe Bibles were wholly agreeable to the Principles and Doctrine of the ſaid Church of *England* in thoſe days, however they pretend at this day to Correct or Alter them.

In the Fourth Column, you find one of the laſt Impreſſions of their *Proteſtant Bible*, *viz.* That Printed at *London* by the Aſſigns of *John Bill* Deceaſed, and by *Henry Hills* and *Thomas Newcomb*, Printers to the Kings moſt Excellent Majeſty, *Anno Dom.* 1683. ------In which Bible, where-ever I find them to have Corrected and Amended the place Corrupted in their former Tranſlations, I have put down the word [*Corrected*;] but where the Falſification is not yet Rectified, I have ſet down likewiſe the Corruption: And that indeed is in moſt places, yea, and in ſome two or three places, they have made it rather worſe than better: And this indeed gives me great reaſon to ſuſpect, that in thoſe few places, where the Errors of the former *Falſe Tranſlations* have been Corrected in the latter, it has not always been the Effect of Plain-dealing and Sincerity; for if ſuch Candid Intention of amending former Faults had every-where prevail'd with them, they would not in any place have made it worſe, but would alſo have Corrected all the reſt, as well as one or two, that are not now ſo much to their purpoſe, as they were at their firſt Riſing.

In the Right-hand Page of this Treatiſe, I have ſet down the Motives and Inducements, that (as we may reaſonably preſume) prompted them to Corrupt and Falſifie the Sacred Text, with ſome ſhort Arguments here and there againſt their Unwarrantable Proceedings.

All which I have contriv'd in as ſhort and compendious a Method as I poſſibly could, knowing that there are many, who are either not able, or at leaſt not willing to go to the Price of a great Volume. And becauſe my deſire is to be Beneficial to *All*, I have accommodated it not only to the *Purſe* of the *Pooreſt*, but alſo (as near as poſſible) to the *Capacity* of the moſt *Ignorant*; For which Reaſons alſo, I have paſt by a great many Learned Arguments brought by my Author†, from the *Significations*, *Etymologies*, *Deri-*

† *Dr.* Martin.

vations, Uſes, &c. of the *Greek* and *Hebrew* words, as alſo from the comparing of places Corrupted, with other places rightly Tranſlated from the *ſame Word*, in the *ſame Tranſlation*; with ſeveral other things, whereby he largly Confutes their inſincere and diſ-ingenuous Proceedings: Theſe, I ſay, I have omitted, not only for *brevity ſake*, but alſo as things that could not be of any *great benefit* to the Simple and Unlearned Reader.

As for others *more Learned*, I will refer them to the Work it ſelf, that I have made uſe of through this whole Treatiſe, *viz.* To that moſt *Elaborate* and *Learned Work* of Mr. *Gregory Martin*, Entituled, *A Diſcovery of the manifold Corruptions of the Holy Scriptures*, *&c.* Printed at *Rhemes*, *Anno* 1582. which is not hard to be found.

Have we not great Cauſe to Believe, that our Proteſtant Divines do obſtinately teach contrary to their own Conſciences? For, (beſides their having been reprov'd, without amendment, for their Impious handling the Holy Scripture,) if their Learning be ſo *Profound* and *Bottomleſs*, as themſelves proudly boaſt in all their Works, we cannot but conclude, that they muſt needs both *See* their *Errors*, and *know* the *Truth*. And therefore, tho' we cannot always cry out of them, and their Followers, [*The Blind lead the Blind*,] yet, which is Alas! a thouſand times more miſerable, we may juſtly Exclaim, [*Thoſe who SEE, lead the Blind*, till with themſelves they fall into the Ditch!]

As nothing has ever been worſe reſented by ſuch as forſake God's Holy Church, than to hear themſelves branded with the general Title of *Hereticks*; ſo nothing has been ever more common among *Catholicks*, than juſtly to Stigmatize ſuch with the ſame Infamous *Character*. I am not Ignorant, how ill the *Proteſtants* of our days reſent this *Tearm*, and therefore do avoid, as much as the Nature of this Work will permit, the giving them the leaſt diſguſt by this horrid Appellation: Nevertheleſs I muſt needs give them to underſtand, that the Nature of the Holy Scripture is ſuch, that whoſoever do voluntarily Corrupt and Pervert it, to Maintain their own Erroneous Doctrines, cannot lightly be Character'd by a leſs Infamous Title, than that of HERETICKS; and their falſe Verſions, by the Title of HERETICAL TRANSLATIONS, under which Denomination I have plac'd theſe following Corruptions.

Notwithſtanding, I would have the *Proteſtant Reader* to take Notice, that I neither *Name* nor *Judge* all to be *Hereticks* (as is hinted in my *Preface*,) who hold Errors contradictory to God's Church, but ſuch as pertinaciouſly perſiſt in their Errors.

So proper and Eſſential is *Pertinacy* to the Nature of *Hereſie*, that if a Man ſhould hold or Believe never ſo many falſe Opinions againſt the Truth of *Chriſtian Faith*, but yet not with *Obſtinacy* and *Pertinacy*, he ſhould ERR, but not be an *Heretick*. Saint *Auguſtin* aſſerting, *That if any do defend their Opinions, tho' Falſe and Perverſe, with no Obſtinate Animoſity, but rather with all Solicitude do ſeek the Truth, and are ready to be Corrected when they find the ſame, Theſe Men are not to be accounted for Hereticks, becauſe they have not any Election of their own that contradicts the Doctrine of the Church.* And in another place, againſt the *Donatiſts*: *Let us* (ſays he) *ſuppoſe ſome Man to hold that of Chriſt at this Day, which the Heretick* Photinus *did, to wit, That Chriſt was only Man, and not God, and that he ſhould think this to be the Catholick Faith; I will not ſay that he is an Heretick, unleſs when the Doctrine of the Church is made manifeſt unto him, he will rather chuſe to hold that which he held before, than yield thereunto.*

S. Aug. *Ep.* 162.

Lib. 4. *contr. Donat. c.* 6.

Again, *Thoſe*, ſays he, *who in the Church of* CHRIST, *hold Infectious and Perverſe Doctrine, if when they are Corrected for it, they reſiſt Stubbornly, and will not amend their peſtilent and deadly Perſwaſions, but perſiſt to defend the ſame,* THESE MEN ARE MADE

De Civit Dei lib. 18. *c.* 51.

MADE HERETICKS: By all which places of St. *Auguſtin*, we ſee, that *ERROR* without *PERTINACY*, and *Obſtinacy* againſt *GOD*'s Church is no *Hereſie*. It would be well therefore, if *Proteſtants*, in reading *Catholick* Books, would endeavour rather to Inform themſelves of the *TRUTH* of *Catholick* Doctrine, and humbly embrace the ſame, than to ſuffer that *Prejudice againſt Religion*, in which they have unhappily been Educated, ſo ſtrongly to *Byaſs* them, as to turn them from *Men barely Educated in Error*, to *Obſtinate Hereticks*; ſuch as the more harden their own Hearts, by how much the more clearly the Doctrine of *GOD*'s Holy Church is demonſtrated to them. When the *True Faith* is once made known to Men, *Ignorance* can no longer ſecure them from that Eternal Puniſhment to which *Hereſie* undoubtedly hurries them: St. *Paul*, in his Epiſtle to *Titus*, affirming, *That a Man that is an Heretick, after the firſt and ſecond Admonition, is Subverted, and Sinneth, being condemn'd of his own Judgment.* Titus *cap.* 3. *ver.* 10.

What-ever may be ſaid therefore, to excuſe the *Ignorant*, and ſuch as are not *Obſtinate*, from that Ignominious Character; yet as for other, eſpecially the *Leaders* of theſe miſguided People, they will ſcarce be able to free themſelves either from it, or eſcape the Puniſhment due to ſuch, ſo long as they thus wilfully demonſtrate their *Pertinacy*, not only in their *Obſtinately* defending their Erroneous Doctrines in their Diſputes, Sermons, and Writings; but even in *Corrupting* the Word of *GOD*, to force that Sacred Book to defend the ſame, and compel that *Divine Volume* to ſpeak againſt ſuch Points of *Catholick* Doctrine as themſelves are pleas'd to deny.

In what can an Heretical Intention more evidently appear, than in falſly Tranſlating and Corrupting the Holy Bible, againſt the *Catholick* Church, and ſuch Doctrines as it has by an uninterrupted Tradition, brought down to us from the Apoſtles? As for Example:

Againſt the Holy Sacrifice of the Altar.
Againſt the Real Preſence of Chriſt's *Body and Blood in the* Euchariſt.
Againſt Prieſts, *and the Power of* Prieſthood.
Againſt the Authority of Biſhops.
Againſt the Sacred Altar on which Chriſt's Body *and* Blood *is Offer'd.*
Againſt the Sacrament of Baptiſm.
Againſt the Sacrament of Penance, *and* Confeſſion of Sins.
Againſt the Sacrament of Marriage.
Againſt Interceſſion of Saints.
Againſt Sacred Images.
Againſt Purgatory, Limbus Patrum, *and* Chriſt's *Deſcent into* Hell.
Againſt Juſtification, *and the poſſibility of Keeping* GOD's *Commandments.*
Againſt Meritorious Works, *and the Reward due to the ſame.*
Againſt Free-Will.
Againſt True Inherent Juſtice. *and in defence of their own Doctrine, that* Only Faith *is ſufficient to Salvation.*
Againſt Apoſtolical Traditions.

Yea, againſt ſeveral other Doctrines of *GOD*'s Holy Church, and in defence of divers ſtrange Opinions of their own, which the *Reader* will find taken notice of in this Treatiſe: All which, when the unprejudic'd, and well-meaning *Proteſtant Reader* has conſider'd, I am confident he will be ſtruck with Amazement, and even terrify'd to look upon ſuch abominable Corruptions!

Doubtleſs the generality of *Proteſtants* have hitherto been Ignorant (and more's the pity) of this ill-handling of the *Bible* by their Tranſlators: Nor have, I am confident, their Miniſterial Guides ever yet dealt ſo Ingenuouſly by them, as to tell them that *ſuch* and *ſuch* a Text of *Scripture* is tranſlated *thus* and *thus*, contrary to the true *Greek*, *Hebrew*, or Ancient *Latin* Copies *on Purpoſe*, and to the *only Intent*, to make it ſpeak againſt *ſuch* and *ſuch* points of *Catholick* Doctrine, and in favour of *this* or *that* New Opinion of their Own.

Does it appear to be done of *Negligence*, *Ignorance*, or *Miſtake* (as perhaps they would be willing to have the *Reader* believe) or rather *Deſignedly* and *Wilfully*, when what they in ſome places tranſlate Truly, in places of Controverſie, between *Them* and *Us*, they groſly Falſify, in favour of their Errors?

Is it not a certain Argument of a wilful Corruption, where they deviate from that Text, and Ancient Reading, which has been us'd by all the Fathers; and inſtead thereof, to make the Expoſition or Commentary of ſome One Doctor, the very Text of *Scripture* it ſelf?

So alſo when in their Tranſlations they fly from the *Hebrew* or *Greek* to the Vulgar *Latin*, where thoſe Originals make againſt them, or not ſo much for their purpoſe, it is a manifeſt ſign of *wilful* Partiality: And this they frequently do.

What is it elſe but *wilful* Partiality, when in Words of ambiguous and divers ſignifications, they will have it ſignifie *here* or *there*, as pleaſes themſelves? So that in this place it muſt ſignifie *thus*, in that place, not *thus*; As *Beza*, and one of their *Engliſh* Bibles (for Example) urge the *Greek* word [γυναῖκα] to ſignifie *Wife*, and not to ſignifie *Wife*, both againſt the Virginity and Chaſtity of *Prieſts*.

What is it but a voluntary and deſigned contrivance, when in a caſe That makes for them, they ſtrain the very Original ſignification of the Word; and in the contrary Caſe, neglect it altogether? Yet this they do.

That their Corruptions are voluntary and deſignedly done, is evident in ſuch places where *Paſſives* are turn'd into *Actives*, and *Actives* into *Paſſives*; where *Participles* are made to diſagree in Caſe from their *Subſtantives*; where *Solæciſms* are imagin'd when the Conſtruction is moſt agreeable; and *Errors* pretended to creep out of the *Margent* into the *Text*: But *Beza* made uſe of all theſe, and more ſuch like Querks.

Another note of wilful Corruption is, when they do not tranſlate alike ſuch words as are of like *Form* and *Force*: Example, if *Ulceroſus* be read *Full of Sores*, why muſt not *Gratioſa* be tranſlated *Full of Grace*?

When the words, *Images*, *Shrines*, *Proceſſion*, *Devotions*, *Excommunications*, &c. are us'd in ill part, where they are not in the Original Text; and the words *Hymns*, *Grace*, *Myſtery*, *Sacrament*, *Church*, *Altar*, *Prieſt*, *Catholick*, *Juſtification*, *Tradition*, &c. avoided and ſuppreſt, where they are in the Original, as if no ſuch Words were in the Text: Is it not an apparent token of Deſign, and that it is done purpoſely to diſgrace or ſuppreſs the ſaid Things and Speeches?

Tho' *Beza* and *Whitaker* made it a *Good Rule* to tranſlate according to the *Uſual Signification*, and not the *Original Derivation* of Words; yet, contrary to this *Rule*, they tranſlate *Idolum*, an *Image*; *Presbyter*, an *Elder*; *Diaconus*, a *Miniſter*; *Epiſcopus*, an *Overſeer*, &c. Who ſees not therefore but this is wilful Partiality?

If where the Apoſtle names a *Pagan Idolater*, and a *Chriſtian Idolater*, by one and the ſame *Greek* Word, in one and the ſame Meaning; and they tranſlate the *Pagan*, [*Idolater*;] and the *Chriſtian*, [*Worſhipper of Images*,] by two diſtinct Words, and in two divers Meanings, it muſt needs be wilfully done.

No

No leſs appears it to be deſignedly done, to tranſlate one and the ſame *Greek* word [παράδοσις] *Tradition*, whenſoever it may be taken for *Evil Traditions*; and never ſo, when it is ſpoken of *Good* and *Apoſtolical Traditions*.

So likewiſe when they foiſt into their Tranſlation the word *Tradition*, taken in ill part, where it is not in the *Greek*; and *omit* it where it is in the *Greek*, when taken in good Part; 'tis certainly a moſt wilful Corruption.

At their firſt Revolt, when none were noted for *Schiſmaticks* and *Hereticks* but Themſelves, they tranſlated *Diviſion* and *Sect*, inſtead of *Schiſm* and *Hereſie*; and for *Heretick*, tranſlated *An Author of Sects*: This cannot be excus'd of voluntary Corruption.

But why ſhould I multiply Examples, when 'tis evident from their own Confeſſions and Acknowledgments? For inſtance, Concerning μετανοῆτε, which the Vulgar *Latin* and *Eraſmus* Tranſlate, *Agite Pœnitentiam*, Do Penance: *This Interpretation* (ſays *Beza*) *I refuſe for many Cauſes; but for this eſpecially, That many Ignorant Perſons have taken hereby an Occaſion of the falſe Opinions of SATISFACTION, where-with the Church is troubled at this Day.*

Many other ways there are, to make moſt certain Proofs of their Wilfulneſs; as when the *Tranſlation* is fram'd according to their *Falſe* and *Heretical Commentary*; and when they will avouch their *Tranſlations* out of Prophane Writers, as *Homer*, *Plutarch*, *Pliny*, *Tully*, *Virgil*, and *Terence*, and Reject the Eccleſiaſtical Uſe of Words in the *Scriptures* and *Fathers*; which is *Beza*'s uſual Cuſtom, whom our *Engliſh Tranſlators* follow. But to note all their Marks were too tedious a Work, neither is it in this Place neceſſary: Theſe are ſufficient to ſatisfy the Impartial *Reader*, that All thoſe *Corruptions* and *Falſifications* were not committed either through Negligence, Ignorance, Over-ſight, or Miſtake, as perhaps they will be glad to pretend; but *Deſignedly*, *Wilfully*, and of a *Malitious Purpoſe* and *Intention*, to Diſgrace, Diſhonour, Condemn, and Suppreſs the *Churches Catholick* and *Apoſtolick* Doctrines and Principles; and to Favor, Defend, and Bolſter-up their own New-deviſ'd *Errors*, and Monſtrous *Opinions*. And *Beza* is not far from confeſſing thus much, when againſt *Caſtalio* he thus complains: *The Matter* (ſays he) *is now come to this Point, that the Tranſlators of* Scripture *out of the* Greek *into* Latin, *or into any other Tongue, think that they may lawfully do any thing in Tranſlating; whom if a Man reprehend, he ſhall be anſwer'd by and by, That they do the Office of a Tranſlator, not that Tranſlates Word for Word, but that expreſſes the Senſe: So it comes to paſs, that whilſt every Man will rather freely follow his own Judgment, than be a Religious Interpreter of the Holy Ghoſt, he rather Perverts many things, than Tranſlates them.* This is ſpoken well enough, if he had done accordingly. But doing the quite contrary, Is he not a Diſſembling *Hypocrite* in ſo *ſaying*, and a Wilful *Heretick* in ſo *doing*?

Our Quarrel with *Proteſtant* Tranſlators is not for trivial or ſlight Faults, or for ſuch verbal Differences, or little Eſcapes as may happen through the ſcarce-unavoidable Miſtakes of the Tranſcribers or Printers: No! we accuſe them of *Wilfully Corrupting* and *Falſifying* the Sacred Text, againſt Points of *FAITH* and *MANNERS*.

We deny not but ſeveral immaterial Faults and Depravations may enter a Tranſlation, nor do we pretend that the *Vulgata* it ſelf was free from ſuch, before the Correction of *Sixtus* V. and *Clement* VIII. which through the Miſtakes of *Printers*, and, before *Printing*, of *Tranſcribers*, happen'd to ſeveral Copies: So that a great many verbal Differences, and leſſer Faults were by Learned Men diſcover'd in different Copies: (Not that any material Corruption in points of *Faith* were found in all Copies; for ſuch God Almighty's

See a Book Entituled, Reaſon and Religion, *cap.* 8. *where the* Six ine *and* Clementine *Bibles are more fully Treated of.*

Almighty's Providence, as *Proteſtants* themſelves confeſs, would never ſuffer to enter): And indeed theſe leſſer Depravations are not eaſily avoided, eſpecially after ſeveral Tranſcriptions of Copies and Impreſſions from the Original, as we daily ſee in other Books.

To amend and rectifie ſuch, The Church (as you may read in the Preface to the *Sixtine* Edition) has us'd the greateſt Induſtry imaginable. Pope *Pius* IV. caus'd not only the Original Languages, but other Copies to be carefully examin'd: *Pius* V. Proſecuted that Laborious Work: And by *Sixtus* V. it was finiſh'd; who commanded it to be put to the Preſs, as appears by his *Bull*, which begins, *Eternus ille Cœleſtium*, &c. *Anno* 1585. Yet, notwithſtanding the *Bull* prefixt before his *Bible* (then Printed) the ſame Pope *Sixtus* (as is ſeen in the *Preface* made *Anno* 1592.) after diligent Examination, found no few Faults ſlipt into his Impreſſion, by the Negligence of the *Printers:* And therefore, *Cenſuit atque Decrevit*, both *Judg'd and Decreed* to have the whole Work *Examin'd* and *Reprinted*; but that ſecond Correction being prevented by his Death, was (after the very ſhort Reign of Three other *Popes*) undertaken, and happily finiſh'd by his Succeſſor *Clement* VIII. anſwerable to the Deſire and abſolute Intention of his Predeceſſor, *Sixtus:* Whence it is, that the *Vulgata* now extant, is call'd the Correction of *Sixtus*, becauſe this Vigilant Pope, notwithſtanding the endeavours of his Two Predeceſſors, is ſaid to have begun it, which was according to his deſire *Recogniz'd* and *Perfected* by *Clement* VIII. and therefore is not undeſervedly call'd alſo the *Clementine Bible:* So that Pope *Sixtus*'s Bible, after *Clement*'s Recognition, is now Read in the *Church*, as Authentick True *Scripture*; and is the very beſt Corrected Copy in the *Latin Vulgata.*

And whereas, Pope *Sixtus*'s *Bull* enjoyn'd that his *Bible* be read in all Churches, without the leaſt Alteration; yet this Injunction ſuppos'd the *Interpreters* and *Printers* to have done exactly their Duty every way, which was found wanting upon a ſecond review of the whole Work. Such Commands and Injunctions therefore, where new difficulties ariſe (not thought of before) are not like Definitions of *Faith*, *unalterable*, but may and ought to be chang'd according to the Legiſlator's Prudence. What I ſay here is indiſputable; for how could Pope *Sixtus*, after a ſight of ſuch Faults as caus'd him to Intend another Impreſſion, injoyn no Alteration, when he deſir'd One, which his Succeſſor did for him: So that if Pope *Sixtus* had liv'd longer, he would as well have chang'd the *Breve*, as amended his Impreſſion.

And whereas there were ſundry different Lections of the *Vulgar Latin*, before the ſaid Correction of *Sixtus* and *Clement*, the worthy Doctors of *Lovain*, with an Immenſe Labour, plac'd in the Margent of their *Bible* theſe different Lections of *Scripture*; not determining which Reading was beſt, or to be preferr'd before others; as knowing well, that the deciſion of ſuch Cauſes belongs to the publick Judicature and Authority of the *Church.* Pope *Clement* therefore omitting no Humane Diligence, compar'd Lection with Lection; and after mature weighing all, preferr'd that which was moſt agreeable to the Ancient Copies, a thing neceſſary to be done for the procuring One Uniform Lection of *Scripture* in the *Church*, approv'd on by the See Apoſtolick.---- And from this ariſes that Vilanous Calumny and open Slander of Dr. *Stillingfleet*; who affirms, *That the Pope took where he pleas'd the Marginal Annotations in the* Lovain *Bible, and Inſerted them into the Text:* Whereas (I ſay) he took not the *Annotations* or *Commentaries* of the *Lovain* Doctors, but the *different Readings* of *Scripture* found in ſeveral Copies.

Mr.

Mr. *James* makes a great deal of *Noiſe* with his Impertinent Compariſons between theſe Two Editions, and that of *Lovain*: Yet among all his *Differences* he finds not *One Contrariety* in any material point of *Faith* or *Manners*: And as for other *Differences*, ſuch as touch not *Faith* and *Religion*, ariſing from the *Expreſſions*, being longer or ſhorter, leſs *clear* in the One, and more *ſignificant* in the Other; or happening thro' the Negligence of *Printers*, they give him no manner of ground for his vain *Cavils*; eſpecially ſeeing (I ſay) the *Lovain* Bible gave the different Readings, without determining which was to be preferr'd; and what *Faults* were ſlipt into the *Sixtine* Edition were by him *Obſerv'd*, and a Second *Correction* deſign'd; which in the *Clementine* Edition was Perfected, and one Uniform *Reading* approv'd on.

Againſt *Thomas James*'s Compariſons, read the Learned *James Gretſer*, who ſufficiently diſcovers his Untruths, with a *Mentito tertio* Thomas James *decem milia verborum*, &c. after which, Judge whether he hits every thing he ſays; and whether the *Vulgar Latin* is to be Corrected by the *Lovain Annotations*, or theſe by the *Vulgar*, if any thing were amiſs in either? In fine, whether, If Mr. *James*'s pretended *Differences* ariſe from comparing *All* with the *Hebrew*, *Greek*, and *Caldee*, Muſt we needs ſuppoſe him to know the *laſt Energy* and force of every *Hebrew*, *Greek*, or *Caldee* Word (when there's Controverſie) better than the *Authors* of the *Lovain*, and *Correctors* of the *Vulgar Latin* [the *Sixtine-Clementine* Edition.] Again, Let us demand of him, Whether all his *Differences* imply any material Alteration in *Faith* or *Manners*, or Introduce any notable *Error*, contrary to *GOD*'s Revealed Verities: or are rather meer verbal *Differences*, grounded on the obſcure ſignification of *Original Words*. In fine, if he, or any for him, plead any material Alteration, let them name any *Authentick Copy*, either *Ogiginal* or *Tranſlation*; by the indiſputable Integrity whereof theſe ſuppoſed *Errors* may be Cancell'd, and *GOD*'s pure *Reveal'd Verities* put in their place. But to do this, after ſo Immenſe Labour and Diligence us'd in the *Correction* of the *Vulgar*, will prove a deſperate Impoſſibility.

See the Preface to Sixtus V. *Edit.* Antwerp. 1599. *And* Bib. max. Sect. 19. 20. Serarius c. 19.

Indeed Mr. *James* might have had juſt cauſe to exclaim if he had found in theſe Bibles ſuch Corruptions, as the *Proteſtant* Apoſtle, *Martin Luther*, wilfully makes in his Tranſlations: As when he adds the word [*ALONE*] to the Text, to maintain his Hereſie of *Faith alone Juſtifying*; and omits that Verſe, [*But if you do not forgive, neither will your Father which is in Heaven, forgive your Sins:*] He alſo omits theſe words, [*That you abſtain from Fornication:*] And becauſe the word *Trinity* ſounded coldly with him, he left out this Sentence, which is the only Text in the *Bible* that can be brought to prove that Great Myſtery, [*There are Three who bear Record in Heaven, the* Father, *the* Word, *and the* Holy Ghoſt, *and theſe Three are One.*] Or if Mr. *James* had found ſuch groſs Corruptions, as that of *Zuinglius*, when inſtead of our Bleſſed Saviours poſitive words, [*This is my Body,*] he tranſlates, *This is a Sign of my Body*, to avoid the Doctrine of the *Real Preſence*; or ſuch as are hereafter diſcover'd in *Proteſtant Engliſh* Tranſlations: If, I ſay, he had met with ſuch *wilful* and abominable Corruptions as theſe, he might have had good cauſe of Complaint: But ſeeing the moſt, he can make of all his painful Compariſons, comes but to this, *viz.* That he notes ſuch *Faults*, as *Sixtus* himſelf obſerv'd, after the Impreſſion was finiſh'd, and as *Clement* Rectify'd: I think he might have better imploy'd his Time in Correcting the groſs, and moſt intollerable Corruptions of the *Proteſtant* Tranſlation, than to have buſied himſelf about ſo unneceſſary a Work: But there are a certain ſort of Men, that had rather imploy themſelves in diſcovering imaginary *Motes* in their Neighbours Eyes, than in clearing their own from real *Beams*.

Rom. 3. 28.

Mark 11. 26.

1 Theſ. 4. 3.

1 John 5. 7.

To

We must of necessity know the True Church, before we be certain either which is True Scripture, or which is the True sense of Scripture; Or by what Spirit it is to be Expounded. And whether that CHURCH *which has continu'd Visible in the World from Christ's Time till this day, Or that which was never known or heard of in the World till 1500 Years after our Saviour, is the True Church, let the World judge.*

To conclude this Point, No Man can be certainly assured of true *Scripture*, unless he first come to a Certainty of a *True Church*, independently of *Scripture*: Find out therefore the *True Church*, and we know, by the Authority of her undoubted Testimony, the *True Scripture*; for the Infallible Testimony of the *Church* is absolutely necessary to assure us of *Authentick Scripture*. And *Thus* I cannot see how *Protestants* can deny, especially when they seriously consider, that in Matters of Religion, it must needs be an unreasonable thing to endeavour to oblige any Man to be Try'd by the *Scriptures* of a *False Religion*: For who can in Prudence require of a *Christian* to stand in debates of *Religion* to the decisions of the *Scripture* of the *Turks*, [the *Alcharon*.] Doubtless therefore, when Men Appeal to *Scripture* for determining *Religious Differences* their Intention is to Appeal to such *Scriptures*, and *such alone*, and to *All such* as are admitted by the *True Church*: And how can we know, what *Scriptures* are admitted by the *True Church*, unless we know, which is the *True Church*?

So likewise, touching the Exposition of *Scripture*, without doubt when *Protestants* fly to *Scriptures* for their *Rule*, whereby to square their *Religion*, and to decide *Debates* between them and their *Adversaries*, they Appeal to *Scriptures* as *rightly Undkrstood*: For who would be Try'd by *Scriptures* understood in a *wrong Sense*? Now when *Contests* arise between Them and Others of Differing Judgments concerning the *Right Meaning* of it; certainly they will not deny, but the Judge to decide this *Debate* must appertain to the *True Religion*: For what *Christian* will apply himself to a *Turk* or *Jew* to decide matters belonging to *Christianity*? Or who will go to an *Atheist* to determine matters of *Religion*?

In like manner, when they are forc'd to have recourse to the *Private Spirit* in Religious Matters, doubtless they design not to Appeal to the *Private Spirit* of an *Atheist*, a *Jew*, or an *Heretick*, but to the *Private Spirit* of such as are of the *True Religion*: And is it possible for them to know certainly who are Members of the *True Church*? Or what appertains to the *True Religion*, unless they be certainly Inform'd, *Which the True Church is*? So that, I say, no Man can be certainly assur'd, *Which*, or *What Books*, or *How much* is *True Scripture*; Or of the *Right Sense, and True Meaning of Scripture*, unless he first come to a certainty of the *True Church*. And of this Opinion was the Great St. *Auguſtin*, when he declar'd, *That he would not believe the* Gospel, *if it was not, that the Authority of the Catholick Church moved him to it*: Ego vero Evangelio non crederem, nisi me Ecclesiæ Catholicæ commoveret Authoritas. *S. Aug. lib. contr. Epist. Manich. cap. 5.*

Of Canonical Books *of* Scripture.

Concil. Trident. Sess. 4. Decret de Canonicis Scripturis.

Mark. c. ult.

THE Catholick Church *setting always this before her Eyes, That Errors being taken away, the very purity of the Gospel may be preserv'd in the Church: What was promis'd before by the Prophets, in the Holy Scriptures, our Lord Jesus* CHRIST, *the Son of* GOD, *first publish'd by his own Mouth; and afterwards commanded to be Preach'd to every Creature, by the Apostles, as the Fountain of all wholsome Truth, and of the Discipline, is contain'd in the* WRITTEN BOOKS, *and in the* TRADITIONS NOT WRITTEN, *&c. Following the Example of Orthodoxal Fathers, with the Affection of Piety and Reverence; it receives and Honours all the Books both of the* Old *and* New *Testament*

ſtament, ſeeing One GOD *is the Author of Both*, &c. Theſe are the words of the Sacred *Council of Trent*; which further ordain'd, that the Table (or Catalogue) of the Canonical Books ſhould be joyn'd to this Decree, leſt doubt might ariſe to any, which Books they are that are receiv'd by the Synod. They are theſe following, *viz.*

Of the Old Teſtament.

FIVE Books of *Moyſes*; that is, *Geneſis, Exodus, Leviticus, Numbers, Deuteronomy.*

Joſhua, Judges, Ruth.

Four of the *Kings.*

Two of *Paralipomenon.*

The Firſt and Second of *Eſdras*, which is call'd *Nehemias.*

Tobias, Judith, Heſter, Job, David's Pſalter of 150 *Pſalms, Proverbs, Eccleſiaſtes, Canticles, Wiſdom, Eccleſiaſticus. Iſaias, Hieremias* with *Baruch, Ezechiel, Daniel.*

Twelve leſſer Prophets; that is, *Oſea, Joel, Amos, Abdias, Jonas, Michæas, Nahum, Abacuc, Sophonias, Aggeus, Zacharias, Malachias.*

The Firſt and Second of the *Macchabees.*

Of the New Teſtament.

FOUR Goſpels, according to St. *Matthew*, St. *Mark*, St. *Luke*, and St. *John.*

The *Acts of the Apoſtles*, written by St. *Luke* the Evangeliſt.

Fourteen Epiſtles of St. *Paul, viz.* to the *Romans*, Two to the *Corinthians*, to the *Galathians*, to the *Epheſians*, to the *Philippians*, to the *Coloſſians*, Two to the *Theſſalonians*, Two to *Timothy*, to *Titus*, to *Philemon*, to the *Hebrews.*

Two of St. *Peter* the Apoſtle.

Three of St. *John* the Apoſtle.

One of St. *James* the Apoſtle.

One of St. *Jude* the Apoſtle.

And the Apocalyps of St. *John* the Apoſtle.

To which Catalogue of Sacred Books is adjoyn'd this Decree:

But if any Man ſhall not Receive for Sacred and Canonical theſe whole Books, with all their Parts, as they are accuſtom'd to be read in the Catholick *Church, and as they are in the Old Vulgar* Latin *Edition*, &c. *Be he Anathema.*

The Third Council of *Carthage*, after having Decreed, That nothing ſhould be read in the *Church* under the Name of *Divine* Scriptures, but *Canonical* Scriptures, ſays, *That the Canonical Scriptures are* Geneſis, Exodus, &c. ſo reckoning up all the very ſame Books, and making particularly the ſame Catalogue of them, with This recited out of the Council of *Trent*. St. *Auguſtin*, who was preſent at, and Subſcrib'd to this *Council*, alſo numbers the ſame Books as above; *Vid. Doctr. Chriſtian, Lib.* II. *cap.* 8. 3 Concil. Carthag. Can. 47.

Notwithſtanding which, ſeveral of the ſaid Books are by the *Proteſtants* rejected as *Apochyphal*; their Reaſons are, becauſe they are not in the *Jews Canon*, nor were accepted for Canonical in the *Primitive Church*; Reaſons by which they might reject a great many more, if it pleas'd them: But indeed the chief Cauſe is, That ſome things in theſe Books are ſo manifeſtly againſt their Opinions, that they have no other Anſwer but to reject their Authority; as appears very plainly from theſe Words of Mr. *Whitakers: We paſs not*, ſays he, *for that* Raphael *mentioned in* Tobit, *neither acknowledge we theſe Seven Angels whereof he makes mention; All That differs much from Canonical Scripture, which is reported of that* Raphael, *and ſavours of I know not what Superſtition. Neither will I believe* Free-Will, *altho' the Book of* Eccleſiaſticus *confirm it an hundred* Whit. contra Camp. p. 17.

hundred Times. This denying of Books to be Canonical, becauſe the *Jews* received them not, was alſo an old Heretical Shift, noted and refuted by St. *Auguſtin*, touching the Book of *Wiſdom*; which ſome in his Time refus'd, becauſe it convinc'd their Errors: But muſt it paſs for a ſufficient Reaſon amongſt Chriſtians to deny ſuch Books, becauſe they are not in the Canon of the *Jews?* Who ſees not that the Canon of the Church of *CHRIST* is of more Authority with all true Chriſtians, than that of the *Jews?* For a *Canon is an aſſured* Rule, *and warrant of Direction; whereby* (ſays St. *Auguſtin*) *the Infirmity of our defect in Knowledge is guided, and by which* Rule *other Books are known to be* GOD's *Word:* His Reaſon is, *Becauſe we have no other Aſſurance that the Books of* Moyſes, *the Four Goſpels, and other Books, are the True Word of* GOD, *but by the Canon of the Church.* Whereupon the ſame Great Doctor utter'd that Famous ſaying, *I would not believe the Goſpel, except the Authority of the Catholick Church mov'd me thereunto.*

S. *Aug.* lib de Prædeſt. Sanct. c. 14.

S. *Aug.* lib. 11. c. 5. contra Fauſtum & lib. 2. c. 32. contra Creſconium.

And that theſe Books which *Proteſtants* reject, are by the Church number'd in the Sacred Canon, may be ſeen above: However to ſpeak of them, in particular, in their Order.

The Book of Tobias

IS by St. *Cyprian*, *de Oratione Dominica*, alleadg'd as Divine Scripture, to prove that Prayer is good with Faſting and Alms. St. *Ambroſe* calls this Book by the common name of *Scripture*; ſaying, *He will briefly gather the Virtues of* Tobias, *which the Scripture in Hiſtorical manner lays forth at large:* Calling alſo this Hiſtory *Prophetical*, and *Tobias* a *Prophet:* And in another place, alleadges this Book as he does other Holy Scriptures, to prove that the Vertues of *GOD*'s Servants far excel the Moral Philoſophers. St. *Auguſtin* made a ſpecial Sermon of *Tobias*, as he did of *Job*. St. *Chryſoſtome* alleadg'd it as Scripture, denouncing a Curſe to the Contemners of it. St. *Gregory* alſo alleadges it as Holy Scripture. St. *Bede* expounds this whole Book Myſtically, as he does other Holy Scriptures. St. *Hierom* tranſlated it out of the *Caldee* Language, *judging it more meet to diſpleaſe the Phariſaical* Jews *who reject it, than not to ſatisfie the Will of Holy Biſhops, urging to have it.* Ep ad Chromat. & Heliodorum. To. 3. In fine, St. *Auguſtin* telling us the Cauſe of its being writ, has theſe words, ---- *The Servant of* GOD, *Holy* Tobias, *is given to us after the Law, for an Example, that we might know how to Practiſe the things which we read. And if Temptations come upon us, not to depart from the Fear of* GOD, *nor expect help from any other than from Him.*

S. *Amb.* lib. de *Tobia* c. 1.

Lib. 3. Offic. c. 14.

S. *Aug.* Serm. 226. de Temp.

S. *Chryſoſt.* Hom. 15. ad *Heb.*

S. *Greg.* part. 3. Paſtor. curæ admon. 21.

Of the Book of Judith.

THis Book was by *Origen*, *Tertullian*, and other Fathers, whom St. *Hilary* cites, held for Canonical, before the firſt General Council of *Nice*; yet St. *Hierom* ſuppoſed it not ſo, till ſuch time as he found that the ſaid Sacred Council reckon'd it in the number of Canonical Scriptures; after which he ſo eſteemed it, that he not only tranſlated it out of the *Caldee* Tongue, wherein 'twas firſt written, but alſo as occaſion requir'd, cited the ſame as Divine Scripture, and ſufficient to convince Matters of Faith in Controverſie; numbring it with other Scriptures, whereof none doubts, ſaying, *Ruth, Heſter, Judith, were of ſo great Renown, that they gave the Names to Sacred Volumes.* St. *Ambroſe*, St. *Auguſtin*, St. *Chryſoſtome*, and many other Holy Fathers, account it for Canonical Scripture.

See the Argument of the Book of Judith *in the* Doway *Bible* To. 1.

Part

Part of the Book of Heſter.

BY the Councils of *Laodicea* and *Carthage*, this Book was declar'd Canonical; and by moſt of the Ancient Fathers eſteem'd as Divine *Scripture*; only Two or Three before the ſaid Councils, doubted of its Authority. And tho' St. *Hierom* in his Time, found not certain parts thereof in the *Hebrew*, yet in the *Greek* he found all the ſixteen Chapters contain'd in Ten: And 'tis not improbable that theſe parcels were ſometimes in the *Hebrew*, as divers whole Books which are now loſt. But whether they ever were ſo or no, the Church of *CHRIST* accounts the whole Book of Infallible Authority, reading as well theſe parts as the reſt in her publick Office.

Vid. Dowy *Bible, To.* 1.

Of the Books of Wiſdom.

'TIs granted, that ſeveral of the Ancient Fathers would not urge theſe Books of *Wiſdom*, and others, in their Writings againſt the *Jews*, not that themſelves doubted of their Authority, but becauſe they knew that they would be rejected by the *Jews* as not Canonical: And ſo St. *Hierom*, in reſpect of the *Jews*, ſaid theſe Books were not Canonical; nevertheleſs, he often alleadg'd Teſtimonies out of them, as of other Divine Scriptures; ſometimes with this Parentheſis (*Si cui tamen placet librum recipere*) in cap. 8. and 12. *Zachariæ*: but in his latter Writings abſolutely without any ſuch reſtriction, as in *cap.* 1. & 56. *Iſaiæ.* & in 18. *Jeremiæ*, where he profeſſes to alleadge none but Canonical Scripture. As for the other Ancient Fathers, namely, St. *Irenæus*, St. *Clement of Alexandria*, *Origen*, St. *Athanaſius*, St. *Baſil*, St. *Gregory Nazianzen*, St. *Gregory Nyſſen*, St. *Epiphanius*, St. *Cyril* of *Alexandria*, St. *Chryſoſtome*, St. *Ambroſe*, &c. they make no doubt at all of their being *Canonical Scripture*, as appears by their expreſs tearms [*Divine Scripture*, *Divine Word*, *Sacred Letters*, *Prophetical ſaying*, *The Holy Ghoſt ſaith*, and the like.] And St. *Auguſtin* affirms, that, *The Sentence of the Book of* Wiſdom *ought not to be rejected*, (by certain inclining to Pelagianiſm) *which has ſo long been publickly read in the Church of* Chriſt, *and receiv'd of all Chriſtians*, *Biſhops*, *and others*, *even to the laſt of the Laiety*, *Penitents and Catichumens*, cum Veneratione Divinæ Authoritatis, *with Veneration of Divine Authority? Which alſo the excellent Writers*, *next to the Apoſtles Times*, *alleadging for Witneſs*, (Nihil ſe adhibere niſi Divinum teſtimonium crediderunt) *thought they alleadg'd nothing but* Divine Teſtimony.

Vid. Dowy *Bible*, *To.* 2. And Jodoc. Coce. *To.* 1. Theſaurl li. 6. Art. 9.

S. *Aug.* in lib. de Prædeſtinat Sanct. cap. 14. Et lib. de Civit. Dei. 17. c. 20.

Of Eccleſiaſticus.

WHat has been ſaid of the foregoing Book, the ſame may be ſaid alſo of this. The Holy Fathers above-named, and ſeveral others, as St. *Cyprian*, *de opere & Eleemoſina*, St. *Gregory* the Great, in *Pſal.* 50. 'Tis alſo reckon'd for Canonical by the Third Council of *Carthage*, and by St. *Auguſtin*, in *lib.* 2. *c.* 8. *Doct. Chriſtian. & lib.* 17. *c.* 20. *Civit. Dei.*

Of Baruch, *with the Epiſtle of* Jeremy.

MAny of the Ancient Fathers ſuppos'd this Prophecy to be *Jeremiah's*, tho' none of them doubted but *Baruch* his Scribe was the Writer of it; nor but that the Holy Ghoſt directed him in it: And therefore, by the Fathers and Councils, it has ever been

See the Argument of Baruch's *Prophecie in the* Dowway *Bible*, *To.* 2.

been accepted as Divine *Scripture*. The Council of *Laodicea*, in the laſt Canon, expreſly Names *Baruch*, *Lamentations*, and *Jeremiah*'s Epiſtle. St. *Hierom* teſtifies, That he found it in the *Vulgat. Latin* Edition, and that it contains many things of *CHRIST*, and the latter Times; tho' becauſe he found it not in the *Hebrew*, nor in the *Jews* Canon, he urges it not againſt Them. It is by the Councils of *Florence* and *Trent* expreſly defin'd to be Canonical *Scripture*.

S. *Hierom* in Præfat. *Jeremiæ.*

Of the Song of the Three Children, *the* Idol, Bell *and* Dragon, *with the Story of* Suſanna.

IT is no juſt Exception againſt theſe and other parts of Holy *Scripture* of the *Old Teſtament* to ſay, they are not in the *Hebrew* Edition, being otherwiſe accepted for Canonical by the Catholick Church: And further, 'tis very probable, that theſe parcels were ſometimes either in the *Hebrew* or *Caldee*, (in which Two Languages, part in one, and part in the other, the reſt of the Book of *Daniel* was written) for from whence could the *Septuagint*, *Theodotion*, *Symmachus*, and *Aquila* tranſlate them? in whoſe Editions St. *Hierom* found them. But if it be Objected, that St. *Hierom* calls them Fables, and ſo did not account them Canonical Scripture: We Anſwer, that he reporting the *Jews* Opininion, uſes their tearms, not explaining his own Judgment, intending to deliver ſincerely that which he found in the *Hebrew*: Yet would he not omit to Inſert the reſt, advertiſing withal, that he had it in *Theodotions* Tranſlation; which Anſwer is clearly juſtify'd by his own Teſtimony, in theſe words: —— *Whereas I relate* (ſays he) *what the* Hebrews *ſay againſt the Hymn of the* Three Children; *he that for this reputes me a Fool, proves himſelf a Sycophant; for I did not write what my ſelf judged, but what they are accuſtom'd to ſay againſt me.*

S. *Hier.* lib. 2. c. 9. adverſ. Ruffinum.

The Prayer of *Azarias* is alleadg'd as Divine Scripture by St. *Cyprian*, St. *Ephrem*, St. *Chryſoſtome*, St. *Auguſtin*, St. *Fulgentius*, and others. The Hymn of the *Three Children* is alleadg'd for Divine Scripture by divers Holy Fathers, as alſo by St. *Hierom* himſelf, in *cap.* 3. *ad Gallatus & Epiſt.* 49. *de Muliere Septies icta*; alſo by St. *Ambroſe*, and the Council of *Toleta*, *c.* 13.

Vid. Doway *Bible, To.* 2.

So likewiſe the Hiſtory of *Suſanna* is cited for Holy Scripture by St. *Ignatius*, *Tertullian*, St. *Cyprian*, St. *Chryſoſtome*, who in *Hom.* 7. *fine*, has a whole Sermon of *Suſanna*, as upon Holy Scripture: St. *Ambroſe* and St. *Auguſtin*, cite the ſame alſo as Canonical.

The Hiſtory of *Bell* and the *Dragon* are judg'd Divine Scripture, St. *Cyprian*, St. *Baſil*, and St. *Athanaſius*, *in Synopſi*, briefly explicating the Argument of the Book of *Daniel*, makes expreſs mention of the Hymn of the *Three Children*, of the Hiſtory of *Suſanna*, and of *Bell* and the *Dragon*.

Of the Two Books of Maccabees.

EVer ſince the Third Council of *Carthage*, theſe Two Books of the *Maccabees* have been held for *Sacred* and *Canonical* by the Catholick Church, as is prov'd by a Council of Seventy Biſhops, under Pope *Gelaſius*; and by the Sixth General Council, in approving the Third of *Carthage*; as alſo by the Councils of *Florence* and *Trent*.

But

But becauſe ſome of the *Church of England* Divines would ſeem to make their People believe, that the *Maccabees* were not receiv'd for Canonical Scripture in *Gregory* the Great's Time (*conſequently not before,*) I will, beſides theſe Councils, refer you to the Holy Fathers, who liv'd before St. *Gregory*'s Days, and alledg'd theſe Two Books of the *Maccabees* as Divine Scripture: Namely, St. *Clement Alexandrinus*, lib. 1. Stromat. St. *Cyprian*, lib. 1. Epiſtolarum Ep. 3. ad *Cornelium*, lib. 4. Ep. 1. & de Exhort. ad Martyrium c. 11. St. *Iſidorus*, lib. 16. c. 1. St. *Gregory Nazianzen* has alſo a whole Oration concerning the Seven *Maccabees* Martyrs, and their Mother. St. *Ambroſ.* lib. 1. c. 41. *Offic.* See in St. *Hierom*'s Commentaries upon *Daniel*, *c.* 1. 11, and 12. in how great eſteem he had theſe Books; tho, becauſe he knew they were not in the *Jewiſh Canon*, he would not urge them againſt the *Jews*. And the Great Doctor St. *Auguſtin*, in *lib.* 2. *c.* 8. *de Doctrina Chriſtiana*, *&* *lib.* 18. *c.* 36. *de Civit. Dei*, moſt clearly avouches, that, *Notwithſtanding the* Jews *deny theſe Books, the Church holds them Canonical.* And whereas one *Gaudentius* an Heretick, alledg'd, for defence of his Hereſie, the Example of *Razias*, who ſlew himſelf (2 *Mac.* 14.) St. *Auguſtin* denies not the Authority of the Book, but diſcuſſes the Fact, and admoniſhes, that it is not unprofitably receiv'd by the Church, *If it be Read or Heard ſoberly*, which was a neceſſary Admonition to thoſe *Donatiſts*, who, not underſtanding the Holy Scriptures, deprav'd them (as St. *Peter* ſays of like Hereticks) to their own Perdition. Which Teſtimonies, I think, may be ſufficient to ſatisfie any one who is not Pertinacious and Obſtinate, that theſe Two Books of the *Maccabees* (as well as others in the *New-Teſtament*) were receiv'd, and held for Canonical Scripture, long before St. *Gregory* the Great's Time.

See the ſecond Vindication of the Expoſition of the Doctrin of the Church of England.

Judge now, *Good Reader*, Whether the Author of the *Second Vindication*, &c. has not Impos'd upon the World in this point of the Books of *Maccabees*. And indeed if this were all the Cheat he endeavours to put upon us, it were well, but he goes yet further, and names Eleven points of Doctrine beſides this, which he (with his Fellows, quoted in his Margent) falſly affirms not to have been Taught in *England* by St. *Auguſtin* the *Benedictine Monck*, when he Converted our Nation. Telling us, *That the Myſtery of Iniquity* (as he Blaſphemouſly terms the Doctrine of *CHRIST*'s Holy Church) *was not then come to perfection.* For Firſt, (ſays he) *The Scripture was yet receiv'd as a perfect Rule of Faith.* Secondly, *The Books of the* Maccabees, *which you now put in your Canon, were rejected then as Apochryphal.* Thirdly, *That Good-Works were not yet eſteem'd Meritorious.* Fourthly, *Nor Auricular Confeſſion a Sacrament.* Fifthly, *That Solitary Maſſes were diſallow'd by him. And* Sixthly, *Tranſubſtantiation yet unborn.* Seventhly, *That the Sacrament of the* Euchariſt *was hitherto Adminiſtred in Both kinds*, (What then? ſo it was alſo in One kind.) Eighthly, *Purgatory it ſelf not brought either to Certainty or to Perfection.* Ninthly, *That by conſequence Maſſes for the Dead were not intended to deliver Souls from theſe Torments.* Tenthly, *Nor Images allow'd for any other purpoſe than for Ornament and Inſtruction.* Eleventhly, *That the Sacrament of* Extream-Unction *was yet unform'd*, (then you muſt, with your Maſter *Luther*, count St. *James*'s Epiſtle, an Epiſtle of Straw.) Twelfthly, *And even the Popes Supremacy ſo far from being then Eſtabliſh'd as it now is, That Pope* Gregory *thought it to be the fore-runner of* Antichriſt *for one Biſhop to ſet himſelf above all the reſt.*

I will only, in particular, take notice here of this laſt of his falſe Inſtances, becauſe he cites and miſ-applies the words of St. *Gregory* the Great, to the deluding of his *Reader*: Whereas St. *Gregory* did not think it Antichriſtian or Unlawful for the *Pope*, whom (not himſelf, but) our Saviour *CHRIST* had ſet and appointed (in the Perſon of St. *Peter*)

Peter) *above all the reſt*, to exerciſe Spiritual Supremacy and Juriſdiction over all the Biſhops in the Chriſtian World: But he thought it Antichriſtian for any Biſhop to *ſet up himſelf*, as *John* Biſhop of *Conſtantinople* had done, by the Name or Title of *Univerſal Biſhop*, ſo as if he alone were the *Sole Biſhop*, and none Biſhop but he in the Univerſe: And in this Senſe St. *Gregory* thought this Name or Title not only worthily forborn in his Predeceſſors, and by himſelf, but terms it *Prophane*, *Sacrilegious*, and *Antichriſtian*; and in this Senſe the Biſhops of *Rome* have always utterly renounc'd the Title of *Univerſal Biſhop*; on the contrary, terming themſelves *Servi Servorum Dei*. And this is prov'd from the words of *Andræas Friccius* a *Proteſtant*, (whom *Peter Martar* terms *an excellent Learned Man*) *Some there are*, ſays he, *that Object the Authority of* Gregory, *who ſays, That ſuch a Title pertains to the Precurſor of Antichriſt; but the reaſon of* Gregory *is to be known, and it may be gather'd of his Words, which he repeats in many Epiſtles, That the Title of* Univerſal Biſhop *is contrary to, and doth gain-ſay the Grace which is commonly pour'd upon all Biſhops; He therefore who calls himſelf the* ONLY *Biſhop, takes the Epiſcopal Power from the reſt: Wherefore this Title he would have to be rejected*, &c. *But it is nevertheleſs evident by other places, That* Gregory *thought that the Charge and Principallity of the whole Church was committed to* Peter, &c. *And yet for this Cauſe* Gregory *thought not that* Peter *was the Fore-runner of Antichriſt.* Thus evidently and clearly this *Proteſtant* Writer explains this difficulty.

Andræas Friccius *de Eccleſia l. 2. c. 10. pag. 579.*

To this may be added the Teſtimonies of other *Proteſtants*, who, from the Writings of St. *Gregory*, clearly prove the Biſhop of *Rome* to have had and exercis'd Power and Juriſdiction, not only over the *Greek*, but over the *Univerſal Church*. The *Magdeburgian* Centuriſts ſhew us, that the *Roman See appoints her Watch over the whole World*; that the *Apoſtolick See is Head of all Churches*; that even *Conſtantinople is ſubject to the Apoſtolick See*. Theſe Centuriſts charge more-over the Biſhop of *Rome*, in the very Example and Perſon of Pope *Gregory*, and by Collection out of his Writings, by them particularly alleadg'd, *That he challeng'd to himſelf Power to Command all Arch-Biſhops, to Ordain and Depoſe Biſhops at his Pleaſure.* And, *That he claim'd a Right to cite Arch-Biſhops, to declare their Cauſe before him, when they were accus'd.* And alſo, *To Excommunicate and Depoſe them, giving Commiſſion to their Neighbour* Biſhops *to proceed againſt them.* That, *In their Provinces he plac'd his Legates to Know and End the Cauſes of ſuch as appeal'd to the Sea of* Rome: With much more touching the Exerciſe of his Supremacy. To which Dr. *Saunders* adds yet more out of St. *Gregory*'s own Works, and in his own Words, as, *That the See Apoſtolick, by the Authority of* GOD, *is prefer'd before all Churches. That all Biſhops, if any Fault be found in them, are ſubject to the See Apoſtolick. That She is the Head of Faith, and of all the Faithful Members. That the See Apoſtolick is the Head of all Churches. That the* Roman *Church, by the Words which* CHRIST *ſpake to* Peter, *was made the Head of all Churches. That no ſcruple or doubt ought to be made of the Faith of the See Apoſtolick. That all thoſe things are Falſe, which are Taught contrary to the Doctrine of the* Roman *Church. That to return from Schiſm to the Catholick Church, is to return to the Communion of the Biſhops of* Rome. *That he who will not have St.* Peter (*to whom the Keys of Heaven were committed*) *to ſhut him out from the entrance of Life, muſt not in this World be ſeperated from his See. That they are perverſe Men who refuſe to Obey the See Apoſtolick.*

Centur. 6 Col. 425, 426, 427, 428, 429, 438.

Dr. Saund. Viſib. Monar. l. 7. a N. 433, 541.

All theſe Words of Pope *Gregory* conſider'd, Does not this *Vindicator* of the Church of *England*'s Doctrine ſhew himſelf a Grand Impoſtor, to offer to the abus'd Judgment of his unlearned *Readers*, an Objection ſo frivolous and miſapply'd, upon the advantage only of a naked ſounding reſemblance of miſtaken Words? To conclude therefore in the

the words of Dr. *Saunders*: *He who reads all these particulars, and more of the same kind that are to be found in the Works of St.* Gregory, *and yet with a Brazen Forehead, fears not to Interpret that which he writ against the Name of* Universal Bishop, *so, as if he could not abide that any One Bishop should have the Chief Seat, and Supream Government of the whole Militant Church*; *That Man* (says he) *seems to me either to have cast off all understanding and Sense of a Man, or else to have put on the obstinate perverseness of the Devil.*

Dr. *Saunders* supra.

'Tis not my Business, in this place, to digress into particular *Replies* against his other false Instances * of the Difference between Pope *Gregory the Great*'s Doctrine, and That of the *Council of Trent*: I will therefore in general oppose the Words of a *Protestant Bishop*, against this *Protestant Ministerial Guide*, and so remit them to the Consideration of the *Judicious Reader*.

* You'll find some of them hinted at in other places as occasion offers.

John Bale, a *Protestant Bishop*, affirms; *That the Religion preach'd by St.* Augustin *to the* Saxons, *was Altars, Vestments, Images, Chalices, Crosses, Censors, Holy Vessels, Holy Water, the Sprinkling thereof, Reliques, Translation of Reliques, Dedicating of Churches to the Bones and Ashes of Saints, Consecration of Altars, Chalices and Corporals, Consecration of the Font of Baptism, Chrysme, and Oyl, Celebration of Mass, the Archi-episcopal Pall at Solemn Mass-time,* Romish *Mass-Books*; *also Free-Will, Merit, Justification of Works, Penance, Satisfaction, Purgatory, the Unmarry'd Life of Priests, the Publick Invocation of Saints, and their Worship, the Worship of Images,* (In another Place he says, That *Pope* Leo *the First decreed, That Men should Worship the Images of the Dead, and allow'd the Sacrifice of the Mass,*) *Exorcism, Pardons, Vows, Monachism, Transubstantiation, Prayer for the Dead, Offering of the Healthful Host of* CHRIST*'s Body and Blood for the Dead, the* Roman *Bishop's Claim and Exercise of Jurisdiction and Supremacy over all Churches,* (Reliquium Pontificiæ Superstitionis Chaos) *even the whole Chaos of Popish Superstitions.* He tells us, *That Pope* Innocent (who liv'd long before St. *Gregory's* Time) *made the Anointing of the Sick to be a Sacrament.*

Bale in Act. Rom. Pontif. Edit. *Basil.* 1558. p. 44, 45, 46, 47. & Cent. I. Col. 3.

Pageant of *Popes*, fol. 27.

Pageant of *Popes*, fol. 26.

These are Bishop *Bale*'s Words; which this *Vindicator* would do well to Reconcile with his *Own*. The like may be found in other *Protestants*; namely, in Dr. *Humfrey in Jesuitismi*, Part II. The *Centurists*, &c.

But now to return to the Place where we occasionally enter'd into this *Digression*: You see by what *Authority* and *Testimonies* both of *Councils* and *Fathers*, we have prov'd these *Books*, which *Protestants* reject, to be Canonical: Yet, if a Thousand times more were said, it would be all the same with the perverse *Novellists* of our Age, who are resolv'd to be obstinate, and (after their bold and Licentious manner) to receive or reject what they please; still following the Steps of their first Masters, who tore out of the *Bible*, some One Book, some Another, as they found them contrary to their Erroneous and Heretical *Opinions*. For Example:

Whereas *Moyses* was the First that ever writ any Part of the *Scripture*, and He who writ the *Law* of *GOD*, [The Ten Commandments;] yet *Luther* thus rejects both Him, and his Ten Commandments: ----- (a) *We will neither hear nor see* Moyses, *for he was given only to the* Jews; *neither does he belong any thing to us.* ---*I* (says he) *will not receive* (b) Moses *with his Law; for he is the Enemy of* CHRIST. (c) Moyses *is the Master of all Hang-men.* (d) *The* Ten Commandments *belong not to Christians.* (e) *Let the* Ten Commandments *be altogether rejected, and all Heresie will presently cease; for the* Ten Commandments *are, as it were, the Fountain from whence all Heresies spring.*

(a) Tom. 3. *Germ.* fol. 40, 41. & in Colloq Mensal. *Ger.* fol. 152, 153.
(b) In Colloc. Mensal. c. de Lege & Evar.
(c) Ibid. p. 118.
(d) Serm. de Moyse.
(e) In Convival Collo. cited by *Faber*, c. p. de Lege.

Islebius, *Luther*'s Scholar, taught, (f) *That the* Decalogue *was not to be taught in the Church:* And from him came (g) the Sect of *Antinomans*; who publickly taught, that (h) *The Law of* GOD *is not worthy to be call'd the Word of* GOD: *If thou art an Whore, if an Whoremonger, if an Adulterer, or otherwise a Sinner; Believe, And thou walk'st in the Way of Salvation. When thou art drown'd in Sin even to the bottom, if thou Believ'st, Thou art in the midst of Happiness. All that busie themselves about* Moyses, *that is, the* Ten Commandments, *belong to the Devil, to the Gallows, with* Moyses.

Martin Luther believes not all things to be so done, as they are related in the Book of *Job:* With him it is, (i) *as it were, the Argument of a Fable.*

Castalio (k) commanded the *Canticles of Solomon* to be thrust out of the *Canon*, as an Impure and Obscene *Song*; reviling, with bitter Reproaches, such Ministers as resisted him therein.

Pomerane, a great Evangelist among the *Lutherans*, writes thus touching St. *James*'s Epistles: (l) *He concludes ridiculously, he cites Scripture against Scripture, which thing the* Holy Ghost *cannot abide; Wherefore that* Epistle *may not be number'd among other Books, which set forth the Justice of Faith.*

Vitus Theodorus, a *Protestant*-Preacher of *Norimberg*, writes thus: (m) *The* Epistle *of* James, *and* Apocalyps *of* John *we have of set-purpose left out, because the* Epistle *of* James *is not only in certain Places reprovable, where he too much advances Works against Faith; but also his Doctrine throughout is patcht together of divers Pieces, whereof no One agrees with Another.*

The *Magdeburgian Centuriists* say, (n) *That the* Epistle *of* James *much swerves from the Analogy of the Apostolical Doctrine, whereas it ascribes Justification not to Only Faith, but to Works; and calls the Law,* A Law of Liberty.

John Calvin doubted (o) whether the *Apostles Creed* was made by the *Apostles*. He argu'd St. *Matthew* of Error. He rejected these Words, *Many are Call'd, but Few Chosen.*

Clebitius, (p) an Eminent *Protestant*, opposes the *Evangelists* one against another: Matthew *and* Mark (says he) *deliver the contrary; therefore to* Matthew *and* Mark, *being Two Witnesses, more Credit is to be given, than to One* Luke, *&c.*

Zuinglius, (q) and other *Protestants*, affirm, That *All things in St.* Paul's *Epistles are not Sacred*; and that, *In sundry things he Err'd.*

Mr. *Rogers*, the great Labourer to our *English* Convocation-Men, names several of his *Protestant* Brethren, (r) who rejected for *Apocryphal*, *The Epistle of* Paul *to the* Hebrews, *of St.* James, *the First and Second of* John, *of* Jude, *and the* Apocalyps.

Thus, you see, these pretended *Reformers* have torne out some One Piece or Book of Sacred *Scripture*, some Another; with such a licentious Freedom, rejecting, deriding, discarding, and censuring them, that their Impiety can never be parallell'd but by profess'd *Atheists*. Yet all these Sacred Books were (as is said) Receiv'd for *Canonical* in the Third Council of *Carthage*, above *Thirteen Hundred* Years ago.

But with the *Church of England*, it matters not by what Authority Books are judg'd *Canonical*, if the *Holy Spirit* in the Hearts of her Children, testify them to be from *GOD*. They telling us (by Mr. *Rogers*,) That They judge such and such Books *Canonical*, *Not so much because Learned and Godly Men in the Church so have, and do receive and allow them, as for that the Holy Spirit in our Hearts doth testify, that they are from GOD.* By instinct of which [Private] *Spirit* in their Hearts, they decreed as many as they thought good for *Canonical*, and Rejected the rest; as you may see in the VI of the XXXIX *Articles*.

The

(f) See *Ostiander*, Cent. 16. p. 311, 312, 320.
(g) *Sleidan* Hist. l. 12. fol 162.
(h) Vid. Confessio. *Mansfield-ensium* Ministrorum Tit. de Antinomis, fol. 89, 90.
(i) In Serm. Convival. Tit. de Patriarch. & Propher. & Tit. de libris Vet. & Nov. Test.
(k) Vid. Beza in Vita *Calvini*.
(l) *Pomeran.* ad *Rom.* c. 8.
(m) In Annot. in Nov. Test. pag. ult.
(n) Cent. I. l 2. c. 4. Col. 54.
(o) Instit. l. 2. c. 16. In Matth. 27. & Harm. in Matth. 20. 16.
(p) Victoria veritatis & ruina Papatus, Arg. 5.
(q) Tom. 2. Elench. f. 10. Magdeburg. Cent. I. l. 2. c. 10. Col. 580.
(r) Defence of the 39 Articles, Art. 6.

The Private Spirit (not the Church) told those Protestants who made the 39. Articles, what Books of Scripture they were to hold for Canonical.

THe *Church* of *England* has decreed, * *That ſuch are to be underſtood Canonical Books of the Old and New Teſtament, of whoſe Authority was never any doubt in the Church:* And therefore, by this Rule, She rejects theſe for *Apochryphal*, viz.

Tobit.
Judeth.
The reſt of *Eſther.*
Wiſdom.
Eccleſiaſticus.

Baruch, with the Epiſtle of *Jeremiah.*
The Song of the *Three Children.*
The Idol, *Bell* and the *Dragon.*
The Story of *Suſanna.*

I. *Maccabees.*
II. *Maccabees.*
The Prayer of *Manaſſeth.*
III. *Eſdras.* †
IV. *Eſdras.*

BUt, if none muſt paſs for *Canonical*, but ſuch as were never doubted of in the *Church*, I would know, why the *Ch.* of *Eng.* admits of ſuch *Books* of the *New Teſtament*, as have formerly been doubted of? *Some Ancient Writers doubted of the Laſt Chap. of S.* Mark's *Goſpel* (a): *Others of ſome part of the 22. of St.* Luke (b): *Some of the Beginning of the 8. of St.* John (c): *Others of the Epiſtle to the* Hebrews (d): *And Others* (e) *of the Ep. of St.* James, Jude, *the Second of* Peter, *the Second and Third of* John, *and the* Apocalyps.

And Dr. *Bilſon*, a *Proteſtant*, affirms, *That the Scriptures were not fully received in all Places, no, not in* Euſebius's *Time.* He ſays, *The Epiſtles of* James, Jude, *the Second of* Peter, *the Second and Third of* John, *are contradicted, as not Written by the Apoſtles. The Epiſtle to the* Hebrews *was for a while contradicted*, &c. *The Churches of* Syria *did not receive the Second Epiſtle of* Peter, *nor the Second and Third of* John, *nor the Epiſtle of* Jude, *nor the* Apocalyps. *The like might be ſaid for the Churches of* Arabia: *Will you hence conclude*, ſays this Doctor, *That theſe parts of Scripture were not Apoſtolick, or that we need not to receive them Now, becauſe they were Formerly doubted of?* Thus Dr. *Bilſon.* (f)

And Mr. *Rogers* (g) confeſſes, *That although ſome of the Ancient Fathers and Doctors accepted not all the Books contained in the New Teſtament for Canonical: Yet in the End, they were wholly Taken, and Received by the common Conſent of the Church of Chriſt, in this World, for the very Word of God*, &c.

And, by Mr. *Rogers*'s, and the *Church* of *England*'s leave, ſo were alſo theſe *Books*, which they call *Apocrypha.* For, tho' they were (as we do not deny) doubted of, by ſome of the *Ancient Fathers*, and not accepted for *Canonical*; *Yet in the End* (to uſe Mr. *Rogers*'s Words) *they were wholly Taken and Received by the common Conſent of the Church of* Chriſt, *in this World, for the Word of* God. † *Vid.* Third Council of *Carthage*; which decrees, *That nothing ſhould be Read in the Church, under the Name of Divine Scriptures, beſides Canonical Scriptures:* And defining which are *Canonical*, reckons thoſe which the *Church* of *England* reject as *Apochryphal.* To this Council St. *Auguſtin* Subſcribed; who (*h*), with S. *Innoc.* (*i*) *Gelaſius* (*k*), and other Ancient Writers, number the ſaid *Books* in the *Canon* of the *Scrip.* And *Proteſt.* themſelves, confeſs, they were received in the number of *Canonical Scriptures.*

Brentius (*l*), a *Proteſtant*, ſays, *There are ſome of the Ancient Fathers, who receive theſe* Apocryphal Books *into the number of* Canonical Scriptures; *and alſo ſome Councils command them to be acknowledged as* Canonical.

Dr. *Covel* (*m*) alſo affirms of all theſe *Books*; *That, if* Ruffinus *be not deceived, they were approved, as parts of the Old Teſtament, by the Apoſtles.*

So that what *Chriſt*'s *Church* receives as *Canonical*, we are not to doubt of: Dr. *Fulk* (*n*) avouches, *That the Church of* Chriſt *has Judgment to diſcern True Writing from Counterfeit; and the Word of* God, *from the Writings of Men; and this Judgment ſhe has of the H. Ghoſt.* And *Jewel* (*o*) ſays, *The Ch. of* God *has the Spirit of Wiſdom, to diſcern True Script. from Falſe.*

To conclude therefore, in the Words of the *Council of* Trent (*p*); *If any Man ſhall not receive for Sacred and Canonical, theſe whole Books, with all their parts, as they are read in the* Catholick Church, *and as they are in the Vulgar* Latin *Edition; Let him be Accurſed.*

* *In the 6 of the 39 Art.*

† *The three laſt are not Numbred in the Canon of the Scripture.*

(a) *See St.* Hierom *Ep. ad Hed. q. 3.*
(b) *S. Hilar. l. 10. de Trinit. & Hierom. l. 2 contra Pelagian.*
(c) *Euſeb. H. l. 3. c. 39.*
(d) *Id. l. 3. c. 3.*
(e) *Et c. 25. 28. Hierom divinis Illuſt. in P. Fac. Fu. Pet. & Fo. & Ep. ad Dardan.*
(f) *Survey of Chr. Suf. p. 664. Vid. 1. & 4. day Confer. in the Tow.* Anno 1581.
(g) *Def. of the 39 Art. p. 31 Art. 6.*
† 3 Coun. Carthag. Can. 47.
(h) *De Doct. Chri. l. 2. c. 8*
(i) *Ep. ad Exuper. c. 7.*
(k) *To. 1. Con. Decret. cum 70 Epiſcop.*
(l) *Brentius' Apol. Conf. Wit. Bucers Scripta Ang. p. 713.*
(m) Cov con. Burg. *p. 76, 77, & 78.*
(n) Fulk *An to a Count. Cathol. p. 5.*
(o) *Jewel def. of the Apol. p. 201*
(p) *Concil. Trid. Seſſ. 4 Decret. de Can. Scrip.*

The Book, Chapter, and Verse.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An. Dom. 1562,1577,1579.	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
St. Matth. cap. 16. ver. 18.	(a) *Et ego dico tibi,quia tu es Petrus, & ſuper hanc Petram ædificabo* Eccleſiam *meam* [μῦ ἐκκλησίαν]	And I ſay to Thee, That thou art Peter, and upon this Rock will I Build my *Church.*	(*a*) Inſtead of *Church*, they Tranſlate **Congregation.** — **Upon this Rock will I build my** Congregation.	It is Corrected in this laſt Tranſlation.
St. Matth. cap. 18. ver. 17.	*Quod ſi non audierit eos, dic* Eccleſiæ [ἐκκλησία] *ſi autem* Eccleſiam [ἐκκλησίας] *non audierit, ſit tibi ſicut Ethnicus & Publicanus.*	And if he will not hear them, tell the *Church*; and if he will not hear the *Church*, let him be as an Heathen, and as a Publican.	**If he will not hear them, tell the** Congregation; **and if he will not hear the** Congregation, *&c.*	Corrected.
Epheſians, cap. 5. ver. 23, 24, 25, 27, 29, 32.	*Viri diligite uxores veſtras ſicut & Chriſtus dilexit* Eccleſiam.	Husbands Love your Wives, as Chriſt loved the *Church*, (*v.* 25.)	**Husbands love your Wives, as Chriſt loved the** Congregation.	Corrected.
	Ut ex hiberet ipſi ſibi Glorioſam Eccleſiam.	That he might preſent to himſelf a Glorious *Church*, (*v.* 27.)	**That he might preſent to himſelf a glorious** Congregation.	Corrected.
	Sacramentum hoc eſt magnum; Ego autem dico in Chriſto & Eccleſia [ἐκκλησίαν.]	For this is a great *Sacrament*; but I ſpeak in Chriſt, and in the *Church*, *v.* 32, *&c.*	**For this is a great** Secret, **for I ſpeak in Chriſt, and in the** Congregation.	Corrected.
Hebrews, cap. 2. ver. 23.	*Et* Eccleſiam *primitivorum* [ἐκκλησίᾳ.]	And the *Church* of the Firſt-Born.	**And the** Congregation **of the Firſt-Born.**	Corrected.
Canticles, cap. 6. v. 8.	(b) *Una eſt Columba mea.* אַחַת μία.	My Dove is One.	(*b*) **My Dove is alone.**	My Dove is *but* One.
Epheſians, cap. 1. ver. 22, 23.	(c) *Et ipſum dedit Caput ſupra omnem* Eccleſiam, *quæ eſt Corpus ipſius, & plenitudo ejus, qui omnia in omnibus* adimpletur [τῦ πληρυμένυ.]	And hath made him Head over all the *Church*, which is his Body, the fulneſs of him *which is filled* all in all.	(*c*) **And gave him** to be **the Head over all** things to **the** Congregation, **which is his Body, the fulneſs of him** that filleth **all in all**	And gave Him *to be* the Head over all *Things to* the Church, which is his Body, the fulneſs of Him *that filleth* all in all.

The

THe Two *Engliſh Bibles*, accuſtomed to be read in the *Proteſtant Congregations*, at their firſt riſing-up, left out the Word *Catholick*, in the Title of all thoſe Epiſtles, which have been known by the Name of *Catholicæ Epiſtolæ*, ever ſince the Apoſtles Time*. And their latter Tranſlations (dealing ſomewhat more Honeſtly) have turned the Word *Catholick* into *General*, ſaying, *The General Epiſtle of* James, *of* Peter, *&c.* As if we ſhould ſay in our Creed, *We believe the General Church.* So that, by this Rule, when St. *Auguſtin* ſays, That the manner was in Cities, where there was Liberty of Religion, to ask, *Quâ itur ad Catholicam?* We muſt Tranſlate it, *Which is the way to the General?* And when St. *Hierom* ſays, If we agree in Faith with the Biſhop of *Rome*, *Ergo Catholici ſumus*: we muſt Tranſlate, *Then we are Generals:* Is not this good Stuff?

Bib. 1562. 1577. * *Euſebius Hiſt. Eccl. lib.* 2. *c.* 23. *fine.*

(*a*) And as they Suppreſs the Name *Catholick*; even ſo did they, in their firſt *Engliſh Bible*, the Name of *Church* it ſelf: Becauſe at their firſt *Revolt* and *Apoſtacy* from that *Church*, which was univerſally known to be the only true *Catholick Church*, it was a great Objection againſt their *Schiſmatical* Proceedings, and ſtuck much in the Peoples Conſciences, that they left and forſook the *Church*, and that the *Church* condemn'd them: To obviate which, in the *Engliſh* Tranſlation of 1562. they ſo totally Suppreſſed the Word *Church*, that 'tis not once to be found in all that *Bible*, ſo long read in their *Congregations*; becauſe, knowing Themſelves not to be the *Church*, they were reſolv'd not to leave *God* Almighty any *Church* at all, where they could poſſibly root it out, [*viz.* in their *Bible.*] And 'tis probable, if 't had been as eaſie for them to have Eradicated the *Church* out of the *Earth*, as it was to blot the Word out of their *Bible*, they would have prevented its *Continuing to the End of the World.*

Bible Printed Anno. 1562.

Another cauſe of their Suppreſſing the Name *Church*, was, *That it ſhould never ſound in the common Peoples Ears, out of Scriptures*; and that it might ſeem to the Ignorant, a good Argument againſt the Authority of the *Church*, to ſay, *We find not this Word* Church *in all the Bible:* As in other Articles, where they find not the Expreſs Words in the *Scripture.*

Our Bleſſed Saviour ſays, *Upon this Rock will I build my Church*; But they make him ſay, *Upon this Rock I will build my Congregation.* They make the Apoſtle St. *Paul* ſay to *Timothy* (1 *Ep. c.* 3.) *The Houſe of* God, *which is the Congregation* [not the *Church*] *of the Living* God, *the Pillar and Ground of Truth.* Thus they thruſt out *God*'s Glorious, Unſpotted, and moſt Beautiful Spouſe, the *Church*; and, in place of it, Intrude their own Little, Wrinkled, and Spotted *Congregation.* So, they boldly make the Apoſtle ſay, *He hath made him Head of the* Congregation, *which is his Body:* And, in another place, *The Congregation of the Firſt Born*; where the Apoſtle mentions *Heavenly Jeruſalem*, the City of the *Living God*, *&c.* So that, by this Tranſlation, there is no longer any *Church Militant* and *Triumphant*, but only *Congregation*; in which they contradict St. *Auguſtin*, who affirms, *That tho' the* Jews Congregation *was ſometimes called a* Church, *yet the Apoſtles never called the* Church *a* Congregation. But their laſt Tranſlation having reſtored the Word *Church*, I ſhall ſay no more of it in this place.

(*b*) Again, The True *Church* is known by *Unity*, which Mark is given *Her* by *Chriſt* himſelf; In whoſe Perſon *Solomon* ſpeaking, ſays, *Una eſt Columba mea*; that is, *One is my Dove*, or, *My Dove is One:* Inſtead of this, They (being Themſelves full of *Sects* and *Diviſions*) will have it, *My Dove is Alone:* tho' neither the *Hebrew* nor *Greek* Word hath that ſignification; but, on the contrary, as properly ſignifies *One*, as *Unus* doth in *Latin.* But this is alſo amended in their laſt Tranſlation.

(*c*) Nor was it enough for them to corrupt the Scripture, againſt the *Churches Unity*; for there was a Time, when their *Congregation* was *Inviſible*; that is to ſay, when *They were not at all:* And therefore, becauſe they will have it, That *Chriſt* may be without his *Church*, to wit, a *Head* without a *Body*; they falſifie this place in the Epiſtle to the *Eph. c.* 11. *v.* 22, 23. Tranſlating, *He gave him to be the Head over all things to the Church*, [*Congregation* with them] *which* (Church) *is his Body, the Fulneſs of him that Filleth all in all.* Here they tranſlate Actively the *Greek* Word, τὸ πληρεμένε; when, according to St. *Chryſoſtome*, and all the *Greek* and *Latin* Doctors Interpretation, it ought to be tranſlated Paſſively; ſo that, inſtead of ſaying, *And filleth all in all*; they ſhould ſay, *The fulneſs of him which is filled all in all*; all faithful Men, as Members, and the whole *Church* as the Body, concurring to the fulneſs of *Chriſt* the Head. But thus they will not Tranſlate, becauſe, ſays *Beza*, *Chriſt needs no ſuch Complement:* And if he need it not, then may he be without a *Church*; and conſequently, 'tis no Abſurdity, if the Church has been for many Years not only Inviſible, but alſo *not at all.* Would a Man eaſily imagine, that ſuch ſecret Poyſon could lurk in their Tranſlations? Thus they deal with the *Church*; let's now ſee, how they uſe particular points of Doctrine?

Proteſtants will have Chriſt to be an Head without a Body, during all that Time that their Congregation was Inviſible, viz. about 1500 *Years.*

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St. Matth. Cap. 26. Ver. 26.	(a) *Accepit Jeſus panem* & Benedixit, [καὶ εὐλογήσας] *ac fregit deditque*, &c.	Jeſus took Bread and *Bleſſed*, and brake, and gave to His Diſciples.	(*a*) Inſtead of *Bleſſed*, they Tranſlate, **And when he had given Thanks.**	Corrected.
St. Mark, Cap. 14. Ver. 22.	(a) *Accepit Jeſus panem* & Benedicens, [ϗ εὐλογήσας,] &c.	Jeſus took Bread, and *Bleſſing*, &c.	(*a*) Inſtead of *Bleſſing*, they ſay, **and when he had given Thanks.**	Corrected.
Acts Apoſ. cap. 3. ver. 21.	(*b*) *Quem oportet quidem Cœlum* ſuſcipere *uſque in tempora reſtitutionis omnium*, [ὃν δεῖ δέχεσθαι Οὐρανὸν ἄχρι.]	Whom Heaven truly muſt *Receive*, until the Times of the reſtitution of all Things.	(*b*) Inſtead of *Receive*, they ſay, **Whom Heaven muſt** Contain. And *Beza*, **Who muſt be contained in Heaven.**	Corrected.
Jeremiah, cap. 11. ver. 19.	(c) *Mittamus lignum in* Panem *ejus.*	Let us caſt Wood upon his *Bread.*	**We will deſtroy his Meat with Wood.** In another Bible, **Let us deſtroy the Tree with the Fruit.**	Let us deſtroy the *Tree* with the *Fruit* thereof.
Geneſis, cap. 14. ver. 18.	(d) *At vero Melchizedek Rex Salem proferens Panem & vinum, erat* enim *Sacerdos Dei Altiſſimi.*	And Melchizedek, King of *SALEM*, brought forth Bread and Wine; *For* he was the Prieſt of God moſt high.	(*d*) Inſtead of *For He was the Prieſt*; they Tranſlate, **And he was the Prieſt**, &c.	Inſtead of *For*, they Tranſlate *And.*

The

(*a*) THE turning of *Bleſſing* into bare *Thanksgiving*, was one of the firſt ſteps of our pretended *Reformers*, towards the denying the *Real Preſence*. By endeavouring to take away the Operation and Efficacy of *CHRIST*'s *Bleſſing*, pronounced upon the *Bread* and *Wine*, They would make it no more than a *Thanksgiving* to *GOD*: And that, not only in Tranſlating *Thanksgiving* for *Bleſſing*, but alſo in urging the Word *Euchariſt*, to prove it a meer *Thanksgiving*; tho' we find the Verb εὐχαριστεῖν us'd alſo Tranſitively by the *Greek* Fathers, ſaying, τ ἄρτον εὐχαριστηθέ]α. *Panem & Chalicem Euchariſtiſatos*; or, *Panem, in quo gratiæ actæ ſunt*; that is, *The Bread and Cup made the Euchariſt: The Bread, over which Thanks are given*; that is, *Which, by the Word of Prayer and Thankſgiving, is made a Conſecrated Meat, the Fleſh and Blood of CHRIST.* St. Paul alſo, ſpeaking of this *Sacrament*, calls it, (1 *Cor.* 10.) *The Chalice of Benediction, which we do Bleſs*; which St. *Cyprian* thus explicates, *The Chalice Conſecrated by Solemn Bleſſing*. St. *Baſil*, and St. *Chryſoſtome*, in their Liturgies, ſay thus, *Bleſs, O Lord, the Sacred Bread*; and, *Bleſs, O Lord, the Sacred Cup, changing it by thy Holy Spirit*: where is ſignified the Conſecration and Tranſmutation thereof, into the *Body* and *Blood* of *CHRIST*.

St. Juſtin *in fine* 2. *Apolog.* *St.* Irenæus *lib.* 4. 34.

(*b*) And by this corrupt Tranſlation, they would have *CHRIST* ſo Included in *Heaven*, that He cannot be with us upon the Altar. *Beza* confeſſes, *That he Tranſlates it thus, on purpoſe to keep* Chriſt's *Preſence from the Altar*; which is ſo far from the *Greek*, that not only *Illyricus*, but even *Calvin* himſelf, diſlikes it. And you may eaſily judge, how contrary to St. *Chryſoſtome* it is, who tells us, *That* Chriſt *Aſcending into Heaven, both left us His Fleſh, and yet Aſcending hath the ſame.* And again, *O Miracle!* ſays he, *He that ſits above with the Father, in the ſame Moment of Time is handled with the Hands of All.* This, you ſee, is the Faith and Doctrine of the Ancient Fathers; and it is the Faith of the *Catholick Church*, at this day. Who ſees not, That this Faith is far *greater*, thus to believe the Preſence of *CHRIST* in both Places at once, becauſe He is Omnipotent; than the *Proteſtant Faith*, which believes no further than that He is *Aſcended*; and that therefore He cannot be Preſent upon the *Altar*, nor diſpoſe of his *Body* as He pleaſes? If We ſhould ask them, whether He was alſo in *Heaven*, when He appeared to *Saul* going to *Damaſcus*; or, whether He can be both in *Heaven*, and with his *Church* on *Earth*, to the end of the World, as He promiſs'd; perhaps, by this Doctrine of Theirs, They would be put to a ſtand?

Hom. 2. *ad Popul. Antiochen.* *lib.* 3. *de Sacerdotio.*

Conſider further, how plain our Saviour's Words [*This is my Body*] are for the *Real Preſence* of His *BODY*: And for the *Real Preſence* of His *BLOOD* in the *Chalice*, what can be more plainly ſpoken, than, — *This is the Chalice, the New Teſtament in my Blood, which* [Chalice] *is ſhed for you*: According to the *Greek*, [τὸ ποτήριον τὸ ἐκχυνόμενον] the Word [*Which*] muſt needs be referred to the *Chalice*: In which Speech, *Chalice* cannot otherwiſe be taken, than for *That* in the *Chalice*; which, ſure, muſt needs be the *Blood* of *Chriſt*, and not *Wine*, becauſe His *Blood* only was ſhed for us; According to St. *Chryſoſtome*, who ſays, *That which is in the Chalice, is the ſame which guſhed out of his Side*: And this deduction ſo troubled *Beza*, that he exclaims againſt all the *Greek* Copies in the World, as Corrupted in this place.

Luke 22. *ver.* 20.

St. Chryſoſtome *in* 1 Cor. *cap.* 10. *Hom.* 24.

(*c*) *Let us caſt Wood upon his Bread*; that is, ſaith St. *Hierom* †, *The Croſs upon the Body of our Saviour*; *for it is He that ſaid, I am the Bread that deſcended from Heaven*: Where the Prophet ſo long before, ſaying, *Bread*, and meaning his *Body*, alludes Prophetically to his *Body* in the *Bleſſed Sacrament*, made of *Bread*, and under the form of *Bread*; and therefore, alſo called *Bread* by the Apoſtle (1 *Cor.* 10.): So that both in the Prophet, and the Apoſtle, his *Bread* and his *Body* is all one. And leſt We ſhould think the *Bread* only ſignifies his *Body*, he ſays, *Let us put the Croſs upon his Bread*; that is, upon his very Natural *Body* that hung on the Croſs. 'Tis evident, that the *Hebrew* Verb is not now the ſame with That, which the Seventy Interpreters Tranſlated into *Greek*, and St. *Jerom* into *Latin*; but altered, as may be ſuppoſed, by the *Jews*, to obſcure this Prophecy of their Crucifying *CHRIST* upon the Croſs: And tho' *Proteſtants* will needs take the advantage of this Corruption; yet ſo little does the *Hebrew* Word, that now is, agree with the Words following, that they cannot ſo Tranſlate it, as to make any commodious Sence or Underſtanding of it; as appears by their different Tranſlations, and their Tranſpoſing their Words in *Engliſh*, otherwiſe than they are in the *Hebrew*.

† *St.* Hier. *in Com. in cap.* 11. *ver.* 19. Hierem. *Prophetæ.*

(*d*) If *Proteſtants* ſhould grant *Melchizedek*'s Typical Sacrifice of *Bread* and *Wine*, then would follow alſo, a Sacrifice of the New Teſtament; which, to avoid, They purpoſely Tranſlate [*And*] in this place; when, in other * places, the ſame *Hebrew* Particle [*Vau*] They Tranſlate *Enim*, *For*; not being Ignorant, that it is in thoſe, as in this place, better expreſt by *For* or *Becauſe*, than by *And*. See the Expoſition of the † Fathers upon it.

* Gen. 20. *ver.* 3. Gen. 30. *ver.* 27. Iſaiah, 64. *ver.* 5.

† *St.* Cyprian *Ep.* 63. *Epiph. har.* 55, & 79. *St.* Hierom *in* Matth. 26. & *in Epiſt. ad Evagrium.*

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Proverbs, cap. 9. ver. 5.	(a) *Venite comedite Panem meum, & Bibite Vinum quod* Miſcui *vobis* [κεκερασα] מָסַכְתִּי.	Come Eat my Bread, and Drink the Wine which I have *Mingled* for you.	(a) The Corruption is, **Drink the Wine which I have** Drawn; inſtead of *Mingled.*	Come Eat *of* my Bread, and Drink *of* the Wine which I have mingled.
Proverbs, cap. 9. ver. 1.	(a) *Immolavit victimas ſuas* Miſcuit *Vinum* [ἐκέρασεν.]	She hath Immolated Her Hoſts, She hath *Mingled* Her Wine.	(a) **She hath** Drawn **her Wine.**	She hath *Killed her Beaſts*; ſhe hath mingled her Wine.
1 Corinth. cap. 11. ver. 27.	*Itaque quicunque manducaverit Panem hunc,* Vel [ἢ] *Biberit Calicem Domini indignè,* &c.	Therefore, whoſoever ſhall Eat this Bread, *Or* Drink the Chalice of our Lord unworthily, &c.	———	Wherefore, whoſoever ſhall Eat this Bread, *And* Drink this Cup of the Lord unworthily, &c.
1 Corinth. cap. 9. ver. 13.	(b) *Et qui* Altari *deſerviunt, cum* Altari *participant* [θυσιαστηριον מִזְבֵּחַ.	And they that ſerve the *Altar*, participate with the *Altar*,	(b) Inſtead of *Altar*, they Tranſlate **Temple.**	Corrected.
1 Corinth. cap. 10. ver. 18.	(b) *Nonne qui edunt Hoſtias participes ſunt* Altaris [θυσιαστηριου.]	They that Eat the Hoſts, are they not Partakers of the *Altar*?	(b) **Partakers of the** Temple?	Corrected.
Daniel, cap. 14. ver. 12.	(c) *Quia fecerant ſub* Menſa *abſconditã introitum* [τραπεζα.]	For they had made a Privy Entrance under the *Table.*	(c) For, *under the* Table, they ſay, **under the** Altar.	The Two laſt Chapters they call *Apocrypha.*
Et ver. 17.	*Intuitus Rex* Menſam.	The King beholding the *Table.*	**The King beholding the** Altar.	
Et etiam Verſ. 20.	*Et conſumebant quæ erant ſuper* Menſam.	And they did conſume the things which was upon the *Table.*	**Which was upon the** Altar.	

(*a*) THeſe Prophetical Words of *Solomon*'s are of great Importance, as being a manifeſt Prophecy of *CHRIST*'s mingling *Water* and *Wine* in the Chalice at His laſt Supper; which, at this Day, the *Catholick Church* obſerves: But *Proteſtants*, counting it an Idle Ceremony, frame their Tranſlation accordingly; ſuppreſſing altogether this *Mixture* or *Mingling*, contrary to the true Interpretation both of the *Greek* and *Hebrew*; as alſo, contrary to the Ancient Fathers Expoſition of this Place. *The Holy Ghoſt*, (ſaith St. *Cyprian*) *by* Solomon, *fore-ſheweth a Type of our Lord's Sacrifice, of the Immolated Hoſt of Bread and Wine; ſaying, Wiſdom hath killed her Hoſts, She hath mingled her Wine into the Cup. Come ye, Eat my Bread, and Drink the Wine that I have mingled for you.* Speaking of *WINE MINGLED*, (ſaith this Holy Doctor) *He fore-ſheweth Prophetically, the Cup of our Lord MINGLED WITH WATER AND WINE.* St. *Juſtin*, from the ſame *Greek* Word, calls it, κρᾶμα; that is, (according to *Plutarch*) *Wine mingled with Water:* So likewiſe does St. *Irenæus:* See alſo the Sixth *General Council*, † treating largely hereof, and deducing it from the Apoſtles, and Ancient Fathers; and Interpreting this *Greek* Word by another Equivalent, and more plainly ſignifying this mixture, *viz.* μιγνῦναι.

Ep. 63. 2.

Apol. 2. *in fine.* *St.* Irenæus *lib.* 5. *prop. Init.* † *Concil.* Conſtantinop. 6. *Can.* 32.

In this place, they very falſly Tranſlate *And*, inſtead of *Or*, contrary both to the *Greek* and *Latin*. And this they do, on purpoſe to Infer a neceſſity of Communicating under Both kinds, as the Conjunctive [*And*] may ſeem to do: Whereas, by the Disjunctive [*Or*] 'tis evident, That we may Communicate in One kind only; as was, in divers caſes, the Practice of the *Primitive Church*; as alſo of the Apoſtles Themſelves, (*Act.* 2. 42. and 20. 7.)

But the practice of our Saviour is the beſt Witneſs of his Doctrine; who, ſitting at the Table at *Emaus**, with two of his Diſciples, *Took Bread, and Bleſſed, and Brake it, and did reach to them.* By which St. *Auguſtin*, and † other Fathers, underſtand the *Euchariſt:* Where no mention's made of Wine, or the Chalice; but the *reaching of the Bread*, their *knowing Him*, and *his Vaniſhing away* ſo joyned, that not any Time is left for the Benediction and Conſecration of the Chalice.

* *Luke* 24. *ver.* 30. *Lib.* 3. *de Conſenſu.* † Hier. *Epitaph Paulæ.* Beda. *Theophilact.* *St.* Cyprian *l. de lapſis n.* 10. Tertul. *l.* 2. *ad Ux. n.* 4. Euſeb. *Eccl. Hiſt. l.* 6. *c.* 36. *St.* Baſil *Ep. ad Cæſariam Patritiam.*

In the *Primitive Times*, *It was the cuſtom to adminiſter the* Blood only *to Children*, as St. *Cyprian* tells us: And, both He and *Tertul.* ſay, *That it was their Practice, moſt commonly, to reſerve the* Body *of* Chriſt: Which, as *Euſebius* witneſſes, *They were wont to give alone to Sick People, for their* Viaticum: Alſo, *The Holy Hermits in the Wilderneſs, commonly receiv'd and reſerv'd the Bleſſed* Body *alone, and not the* Blood, as St. *Baſil* tells us.

For Whole *Chriſt* is Really Preſent, under either kind, as *Proteſtants* themſelves have confeſs'd; read their Words in *Hoſpinian* * a *Proteſtant*, who affirms, *That They believed and confeſſed Whole* Chriſt *to be really Preſent, Exhibited and Received under Either Kind; and therefore under the only Form of* Bread: *Neither did they Judge thoſe to do Evil, who Communicated under One Kind.*— And *Luther*, as alledg'd by *Hoſpinian* † ſays, *That it is not needful to give Both Kinds, but the One alone ſufficeth; the* Church *has Power of Ordaining only One, and the People ought to be content therewith, if it be Ordained by the* Church. Whence is granted, That 'tis Lawful for the Church of *God*, upon juſt occaſions, abſolutely to determine or limit the uſe thereof.

* Hoſpin. *Hiſt. Sacram. Part* 2, *Fol.* 112. † *Ib. Fol.* 12.

(*b*) To Tranſlate *Temple* inſtead of *Altar*, is ſo groſs a Corruption, that had it not been done thrice immediately within two Chapters, one would have thought it had been done of over-ſight, and not of purpoſe. The Name of *Altar* both in *Hebrew* and *Greek*, and by the cuſtom of all People, both *Jews* and *Pagans*, implies and imports a Sacrifice. We therefore, in reſpect of the Sacrifice of *Chriſt*'s *Body* and *Blood*, ſay *Altar*, rather than *Table*, as all the Ancient Fathers were accuſtomed to Speak and Write; tho', in reſpect of Eating and Drinking *Chriſt*'s *Body* and *Blood*, it is alſo called a *Table*. But becauſe *Proteſtants* will have only a Communion of *Bread* and *Wine*, or a *Supper*, and no *Sacrifice*; therefore, They call it *Table* only, and abhor the Word *Altar*, as Papiſtical; eſpecially in their firſt *Tranſlation* of 1562. which was made when they were digging down *Altars* throughout *England*.

(*c*) Where the Name *Altar* ſhould be, they Suppreſs it; and Here, where it ſhould not be, they put it in their *Tranſlations*; and that Thrice in one Chapter; and that either on purpoſe to diſhonour *Catholick Altars*, or elſe to ſave the credit of their *Communion-Table*; as fearing, leſt the Name of *Bell*'s *Table* might redound to the diſhonour of their *Communion-Table*. Wherein 'tis to be wondred, how they could imagine it any diſgrace, either for *Table* or *Altar*, if the *Idols* alſo had their *Tables* and *Altars*, whereas St. *Paul* ſo plainly Names both together; *The Table of our Lord, and the Table of Devils.* If the *Table of Devils*, why not the *Table of Bell?* By this we ſee, how light a thing it was with them to Corrupt the *Scripture* in thoſe days.

1 Cor. 10. *ver.* 21.

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An.Dom. 1562,1577,1579	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Acts Apoſ. cap. 15. ver. 2.	*Statuerunt ut Aſcenderent Paulus & Barnabas & quidam alii ex aliis ad Apoſtolos &* Presbyteros [πρεσβυτερους] *in Jeruſalem*, &c.	They appointed that Paul and Barnabas ſhould go up, and certain others of the reſt, to the Apoſtles and *Prieſts* unto Jeruſalem.	Inſtead of *Prieſts*, they Tranſlate **Elders.**	For *Prieſts*, they ſay here alſo *Elders.*
Titus, cap. 1. ver. 5.	*Hujus rei gratia reliqui te Cretæ, ut ea quæ deſunt corrigas, & conſtituas per Civitates* Presbyteros *ſicut & ego diſpoſui tibi.*	For this cauſe left I thee in Creet, that thou ſhould'ſt Reform the things that are wanting, and ſhould'ſt Ordain *Prieſts* by Cities, as I alſo appointed thee.	Inſtead of *Prieſts*, they Tranſlate **Elders.**	For *Prieſts* they ſay *Elders.*
1 Timoth. cap. 5. ver. 17.	*Qui bene Præſunt* Presbyteri *duplici honore digni habeantur.*	The *Prieſts* that Rule well, let them be eſteemed worthy of double Honour.	**The** Elders **that Rule well**, &c.	*Elders* alſo in this Bible.
1 Timoth. cap. 5. ver. 19.	*Adverſus* Presbyterum *accuſationem noli recipere*, &c.	Againſt a *Prieſt* receive not Accuſation, *&c.*	**Againſt an** Elder **receive not accuſation**, &c.	Inſtead of *Prieſt* they put *Elder.*
St. James, cap. 5. ver. 14.	*Infirmatur quis in vobis inducat* Presbyteros Eccleſiæ *& orent ſuper eum.*	Is any Man Sick among you, let him bring in the *Prieſts* of the *Church*, and let them Pray over him.	—— **Let him bring in the** Elders **of the** Congregation, *&c.*	*Elders* for *Prieſts* here alſo.

ST. *Auguſtin* affirms, *That in the Divine Scripture ſeveral Sacrifices are mentioned, Some Before the Manifeſtation of the New Teſtament*, &c. *and Another Now, which is agreeable to this Manifeſtation*, &c. *and which is demonſtrated not only from the Evangelical, but alſo from the Prophetical, Writings:* A Truth moſt certain; our Sacrifice of the *New Teſtament* being clearly proved from the Sacrifice of *Melchizedek* in the *Old Teſtament*; of whom, and whoſe Sacrifice, 'tis ſaid, *But* Melchizedek, *King of* Salem, *brought forth Bread and Wine; for he was the Prieſt of* God *moſt high, and he bleſſed him*, &c. And to make the Figure agree to the Thing figured, and the Truth to anſwer the Figure of *Chriſt*; 'tis ſaid, *Our Lord has Sworn, and it ſhall not repent him; Thou art a Prieſt for ever, according to the Order of* Melchizedek. In the *New Teſtament*, Jeſus is *made an High Prieſt, according to the Order of* Melchizedek. *For, according to the Similitude of* Melchizedek, *there ariſes another Prieſt*, — who *Continues for ever, and has an everlaſting Prieſthood.* Whence is clearly proved, That *Melchizedek* was a *Prieſt*, and Offered in Sacrifice, *Bread* and *Wine*; therein prefiguring *Chriſt* our Saviour, and his Sacrifice daily Offered in the Church, under the Forms of *Bread* and *Wine*, by an everlaſting Prieſthood.

St. Auguſt. Ep. 49. q. 3.

Pſal. 110. ver. 4. Hebr. 6. ver. 20. & cap. 7. ver. 15, 17, 24.

But the *Engliſh Proteſtants*, on purpoſe to Aboliſh the Holy Sacrifice of the *Maſs*, did not only take away the Word *Altar*, out of the Scripture; but they alſo Suppreſs'd the Name *Prieſt* in all their Tranſlations, turning it into *Elder* (*a*); well knowing, that theſe Three, *Prieſt*, *Sacrifice*, and *Altar*, are Dependents and Conſequents one of another; ſo that they cannot be ſeparated. If there be an External *Sacrifice*, there muſt be an External *Prieſthood* to Offer it; and an *Altar* to Offer the ſame upon. So *CHRIST* himſelf being a *Prieſt*, according to the Order of *Melchizedek*, had a Sacrifice, *His Body*; and an Altar, *His Croſs*, on which He Offer'd it. And becauſe He Inſtituted this Sacrifice, to continue in His *Church* for ever, in Commemoration and Repreſentation of His Death; therefore did He ordain His Apoſtles *Prieſts*, at His *Laſt Supper*; where, and when He Inſtituted the Holy Order of *Prieſthood* or *Prieſts* (ſaying, *HOC FACITE, Do this*) to Offer the ſelf-ſame Sacrifice in a Myſtical and Unbloody manner, until the World's End.

But our New Pretended Reformers have made the *Scriptures* quite Dumb, as to the Name of any ſuch *Prieſt* or *Prieſthood*, as We now ſpeak of; never ſo much as once naming *Prieſt*, unleſs when mention is made either of the *Prieſts* of the *Jews*, or of the *Prieſts* of the *Gentiles*; eſpecially when ſuch are reprehended, and blam'd in the Holy *Scripture*; and in ſuch places they are ſure to name *Prieſts* in their Tranſlations, on purpoſe to make the very Name of *Prieſt* Odious among the common Ignorant People.— Again, They have alſo the Name, *Prieſts*, when they are taken for all manner of Men, Women, or Children, that Offer Internal and Spiritual Sacrifices; whereby they would falſly ſignifie, That there are no other *Prieſts* in the Law of *Grace*. As *Whitaker*, one of their great Champions, freely avouches, directly contrary to St. *Auguſtin*; who, in one brief Sentence, diſtinguiſhes *Prieſts*, properly ſo call'd in the *Church*; and *Prieſts*, as it is a common Name to all *Chriſtians*. This Name then of *Prieſt* and *Prieſthood*, properly ſo called, (as St. *Auguſtin* ſays) They wholly Suppreſs; never Tranſlating the Word *Preſbyteros*, *Prieſts*, but *Elders*; and that with ſo full and general conſent, in All Their *Engliſh Bibles*, that (as the *Puritans* plainly confeſs, and Mr. *Whitgift* denies it not) a Man would wonder to ſee, how careful They are, that the People may not once hear of the Name of any ſuch *Prieſt* in all the Holy *Scriptures*: And even in their Latter Tranſlations, tho' They are aſham'd of the Word *Elderſhip*; yet they have not the Power to put the *Engliſh* Word *Prieſthood*, as they ought to do, in the *Text*, that the Vulgar might underſtand it; but rather the *Greek* Word *Preſbytery*: Such poor ſhifts They are glad to make uſe of.

Whitaker, pag. 199. St. Auguſt. lib. 20. de Civit. Dei, cap. 10.

See the Puritans Reply, pag. 159. And Whitgifts *Defence againſt the Puritans, pag. 722.*

So blinded were theſe Novelliſts with *Hereſie*, that They could not ſee, how the *Holy Scriptures*, the *Fathers*, and *Eccleſiaſtical Cuſtoms*, have drawn ſeveral Words from their Prophane and Common Signification, to a more Peculiar and Eccleſiaſtical One; as *Epiſcopus*, which in *Tully* is an *Overſeer*, is a *Biſhop* in the *New Teſtament*; ſo the *Greek* Word χειροτονεῖν, ſignifying *Ordain*, They Tranſlate as Prophanely, as if They were in hand with *Demoſthenes*, or the Laws of *Athens*, rather than the *Holy Scriptures*; when as St. *Hierom* tells them, That it ſignifieth, *Clericorum Ordinationem*; that is, *Giving of Holy Orders, which is done not only by Prayer of the Voice, but by Impoſition of the Hand*; according to St. *Paul* unto *Timothy*, *Impoſe hands ſuddenly on no Man*; that is, *Be not haſty to give Holy Orders*. In like manner, they Tranſlate *Miniſter* for *Deacon*, *Embaſſador* for *Apoſtle*, *Meſſenger* for *Angel*, &c. leaving, I ſay, the Eccleſiaſtical uſe of the Word, for the Original ſignification.

St. Hierom in cap. 58. Eſai.

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Acts Apoſ. cap. 14. ver. 22.	(a) *Et cum* Conſtituiſſent [χειροτονήσαντες] *illis per ſingulas* Eccleſias Presbyteros [πρεσβυτέρους.]	And when they had Ordained to them *Prieſts* in every *Church.*	And when they had ordained Elders by Election in every Congregation.	*Elders* ſet inſtead of *Prieſts.*
1 Timoth. cap. 4. ver. 14.	(b) *Noli neglegere* Gratiam [χαρίσματος] *quæ in te eſt quæ data eſt tibi per Prophetiam cum Impoſitione manuum* Presbyterii.	Neglect not the *Grace* that is in thee, which is given thee by Prophecy, with Impoſition of the hands of *Prieſthood.*	(b) Inſtead of *Grace*, they Tranſlate Gift; And Elderſhip, inſtead of *Prieſthood.*	For the Word *Grace*, they ſay *Gift*; And *Presbytery*, the Greek Word, rather than the Engliſh Word; *Prieſthood.*
2 Timoth. cap. 1. ver. 6.	*Propter quam cauſam admoneo te ut reſuſcites* Gratiam *Dei quæ eſt in te per Impoſitionem manuum mearum.*	For the which cauſe I admoniſh thee, that thou reſuſcitate the *Grace* of God, which is in thee, by the Impoſition of my Hands.	Inſtead of the Word *Grace*, They ſay Gift.	They Tranſlate *Gift*, inſtead of *Grace.*
1 Timoth. cap. 3. ver. 8.	(c) Diaconos *ſimiliter* Pudicos *non bilingues*, &c. [Διακόνους.]	*Deacons* in likemanner *Chaſt*, not double-tongued, &c.	(c) Miniſters for *Deacons.*	Likewiſe muſt the *Deacons* be *Grave.*
Et ver. 12.	(d) Διακόνοι, *Diaconi.*	Deacons.	Deacons.	Deacons.

(*a*) WE have heard, in Old Time, of making *Prieſts*; and, of Late days, of making *Miniſters*; but who-ever heard (in *England*) of making *Elders by Election?* yet, in their Firſt Tranſlations, it continued a Phraſe of *Scripture*, till King *James* the Firſt's Time; and then They thought good to blot out the Words [*by Election*,] beginning to conſider, that ſuch *Elders* as were made only by *Election*, without *Conſecration*, could not pretend to much more Power of Adminiſtring the *Sacraments*, than a *Church-Warden*, or *Conſtable* of the Pariſh; for, if they deny'd *Ordination* to be a *Sacrament* †; and conſequently, to give Grace, and Impreſs a Character, doubtleſs they could not attribute much to a bare *Election*: And yet, in thoſe Days, when this Tranſlation was made, Their Doctrine was, *That in the New Teſtament, Election, without Conſecration, was ſufficient to make a Prieſt or Biſhop*: Witneſs *Cranmer* himſelf, who being ask'd, Whether in the *New-Teſtament*, there is required any Conſecration of a *Biſhop* or *Prieſt?* Anſwered thus, under his Hand, *viz. In the New Teſtament, he that is appointed to be a* Prieſt *or* Biſhop, *needeth no Conſecration by the Scripture; for Election thereunto is ſufficient.* And Dr. *Stillingfleet* informs us, That *Cranmer* has declared, *That a Governour could make Prieſts, as well as Biſhops.* And Mr. *Whitaker* tells us, *That there are no* Prieſts *now in the Church of* Chriſt, (Pag. 200. adverſ. *Camp.*) that is, (as he Interprets himſelf, *Pag.* 210.) *This Name* Prieſt *is never in the New Teſtament peculiarly applyed to the Miniſters of the Goſpel.* And we are not Ignorant, how both King *Edward* the Sixth, and Queen *Elizabeth*, made *Biſhops* by their Letters Patents only, (let our *Lambeth*-Records pretend what they will): To Authorize which, 'tis no wonder, if they made the *Scripture* ſay, *When they had ordained Elders by Election*, inſtead of *Prieſts by Impoſition of Hands*; tho' contrary to the Fourth Council of *Carthage*, which enjoyns, *That when a Prieſt takes his Orders, the* Biſhop *Bleſſing him, and holding his Hand upon his Head, all the* Prieſts *alſo that are Preſent, hold their Hands by the Biſhop's Hand, upon his Head*: So are our *Prieſts* made at This Day; And ſo would Now the Clergy of the *Church of England* pretend to be made, if They had but *Biſhops* and *Prieſts* able to make them. For which purpoſe, They have not only Corrected this Error, in Their Laſt Tranſlations; but have alſo gotten the Words, *Biſhop* and *Prieſt*, thruſt into Their Forms of Ordination: But the Man that wants Hands to work with, is not much better for having Tools.

† 25 *of the* 39 *Articles.*

See Dr. Burnet's *Hiſt. See* Stilling. *Irenicon. pag.* 392.

Moreover, Some of our Pretenders to *Prieſthood*, would gladly have *Holy Order* to take its place again among the *Sacraments*: And therefore, both Dr. *Bramhal*, and Mr. *Maſon*, reckon it for a *Sacrament*, tho' quite contrary to their *Scripture Tranſlators*; who, leſt it ſhould be ſo accounted, do Tranſlate (*b*) *Gift* inſtead of *Grace*; leſt it ſhould appear, that *Grace* is given in *Holy Orders*. I wonder, They have not Corrected This in Their latter Tranſlations; but, perhaps, They durſt not do it, for fear of making it Claſh with the 25*th.* of Their 39. Articles. 'Tis no leſs to be admired, that ſince They began to be Enamour'd of *Prieſthood*, They have not diſplac'd that Prophane Intruder, *Elder*, and placed the true Eccleſiaſtical Word, *Prieſt*, in the Text. But to this I hear Them object, That our *Latin* Tranſlation hath *Seniores & Majores natu*; and therefore, why may not They alſo Tranſlate *Elder?* To which I Anſwer, *That this is nothing to Them, who profeſs to Tranſlate the* Greek, *and not Our* Latin; and the *Greek* Word They know is πρεσβυτέρους, *Preſbyteros*. Again, I ſay, That if They meant no worſe than the Old *Latin* Tranſlator did, They would be as indifferent as He, to have ſaid ſometimes *Prieſt* and *Prieſthood*, when He has the Words *Preſbyteros* and *Preſbyterium*, as We are indifferent in Our Tranſlation, ſaying, *Seniors* and *Ancients*, when We find it ſo in *Latin*: Being well aſſured, that by Sundry Words he meant but One Thing, as in *Greek* it is but One. St. *Hierom* reads, *Preſbyteros ego compreſbyter* † (*in* 1. *ad Gal.*) proving the Dignity of *Prieſts*: And yet in the 4*th.* of the *Galatians*, he reads, according to the Vulgar *Latin Text*, *Seniores in vobis rogo Conſenior & ipſe*: whereby it is evident, that *Senior* here, and in the *Acts*, is a *Prieſt*; and not, on the contrary, *Preſbyter*, an *Elder*.

Concil. 3. Anno 436. *where St.* Auguſtin *was preſent and Subſcribed.*

Dr. Bram. *pag.* 96. Maſon *lib.* 1.

† *St.* Hier. *Ep.* 85. *ad Evagr.*

(*c*) In this place they thruſt the Word *Miniſter* into the *Text*, for an Eccleſiaſtical Order: So that, tho' they will not have *Biſhops Prieſts* and *Deacons*, yet they would gladly have Biſhops *Miniſters* and Deacons: yet the Word they Tranſlate for *Miniſter*, is διακόνος, *Diaconus*; the very ſame that, a little after, (*d*) they Tranſlate *Deacon*. And ſo becauſe *Biſhops* went before in the ſame Chapter, they have found out three Orders, *Biſhops*, *Miniſters* and *Deacons*. How poor a ſhift is this, that they are forc'd to make the Apoſtle ſpeak Three things for Two, on purpoſe to get a place in the *Scripture* for their *Miniſters*?—As likewiſe, in another place *, on purpoſe to make room for their Miniſters *Wives*, (for there's no living without them) they Tranſlate *Wife* inſtead of *Woman*, making St. *Paul* ſay, *Have not we Power to lead about a Wife?* &c. for which cauſe they had rather ſay *Grave* than *Chaſt*.

* 1 *Cor.* 9. *ver.* 5.

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An. Dom. 1562,1577,1579.	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Malachy, cap. 2. ver. 7.	(a) *Labia enim Sacerdotis* cuſtodient *Scientiam & Legem* requirent *ex ore ejus quia* Angelus *Domini Exercituum eſt.*	The Prieſts Lips *ſhall* keep Knowledge, and they *ſhall* ſeek the Law at his Mouth; becauſe he is the *Angel* of the Lord of Hoſts.	(a) The Prieſts Lips ſhould keep knowledge, and they ſhould ſeek the Law at his Mouth; becauſe he is the Meſſenger of the Lord of Hoſts.	For *ſhall*, they Tranſlate *ſhould*. And for *Angel*, *Meſſenger* in This alſo.
Apocalips, cap. 2, 3. ver. 1,8,12.	Angelo *Epheſi Eccleſiæ Scribe.*	To the *Angel* of the Church of Epheſus, write thou.	To the Meſſenger of, &c. inſtead of *Angel.*	Corrected.
Malachy, cap. 3. ver. 1.	(b) *Ecce ego mitto* Angelum *meum* [τον ἀγγελόν μου] *& præparabit viam ante Faciem meam & Statim veniet ad Templum ſuum Dominator quem vos queritis &* Angelus Teſtamenti *quem vos vultis.*	Behold, I ſend mine *Angel*, and he ſhall prepare the way before my Face. And the Ruler whom ye ſeek, ſhall ſuddenly come to his Temple, even the *Angel of the Teſtament*, whom ye wiſh for.	Inſtead of *Angel*, they ſay Meſſenger. And for *Angel of the Teſtament*, they Tranſlate, Meſſenger of the Covenant.	The ſame alſo they Tranſlate Here, without any Correction.
Matthew, cap. 11. ver. 10.	*Hic eſt enim de qua Scriptum eſt, ecce ego mitto* Angelum *meum ante Faciem tuam.*	For this is he of whom it is written, Behold, I ſend mine *Angel* before thy Face.	For *Angel*, they ſay Meſſenger.	Inſtead of *Angel*, they ſay *Meſſenger.*
Luke, cap. 7. ver. 27.	*Hic eſt de quo Scriptum eſt ecce mitto* Angelum *meum*, &c.	This is he of whom it is written, Behold, I ſend mine *Angel*, &c.	------Behold I ſend my Meſſenger, &c.	For *Angel*, *Meſſenger.*
1 Corinth. cap. 2. ver. 10.	(d) *Si quid Donavi propter vos in* Perſona *Chriſti* [ἐν προσώπῳ χριστοῦ.]	If I Pardoned any thing for you in the *Perſon* of Chriſt.	(d) ------In the Sight of Chriſt.	Corrected.

(*a*) BEcauſe our Pretended Reformers teach, *That Order is not a Sacrament*; *That it has neither Viſible Sign*, [What is Impoſition of Hands?] *nor Ceremony ordain'd of* God; *nor Form*; *nor Inſtitution from* Chriſt, (conſequently, that it cannot Imprint a Character in the Soul of the Perſon Ordain'd); They not only avoid the Name *Prieſt*, in their Tranſlations; but, the more to derogate from the Privilege and Dignity of *Prieſts*, They make the *Scripture*, in this place, ſpeak quite contrary to the words of the Prophet; as they are read both in the *Hebrew* and *Greek*, φυλάξεται ἐκζητήσουσι, יִשְׁמְרוּ יְבַקְשׁוּ; where 'tis as plain as can be ſpoken, that, *The Prieſts Lips ſhall keep Knowledge, and they ſhall ſeek the Law at his Mouth*; which is a wonderful Privilege given to the *Prieſts* of the *Old Law*, for true determination in Matters of Controverſie, and right Expounding of the *Law*, as we may read more fully in *Deuteronomy* the 17*th*. where they are commanded, under pain of Death, to ſtand to the *Prieſts* Judgment: Which in this place, (*Ver.* 4.) *GOD*, by his Prophet *Malachy*, calls, *His Covenant with* Levi, and that He will have it to ſtand, to wit, in the *New Teſtament*, where St. *Peter* has ſuch *Privilege* for him, and his Succeſſors, that his Faith ſhall not fail; and where the *Holy Ghoſt* is *Preſident* in the Councils of *Biſhops* and *Prieſts*. All which, the Reformers of our Days would Deface and Defeat, by Tranſlating the Words otherwiſe than the *Holy Ghoſt* has ſpoken them. And when the Prophet adds immediately the Cauſe of this ſingular Prerogative of the *Prieſt*; *Becauſe he is the Angel of the Lord of Hoſts* (which is alſo a wonderful Dignity to be ſo called); They Tranſlate, *Becauſe he is the Meſſenger of the Lord of Hoſts*. So do They alſo, in the *Revelations*, call the *Biſhops* of the Seven Churches of *Aſia*, Meſſengers.

(*b*) And here, in like manner, they call St. *John Baptiſt*, *Meſſenger*; where the *Scripture*, no doubt, ſpeaks more Honourably of him, as being *CHRIST*'s Precurſor, than of a *Meſſenger*, which is a term for *Poſts* and *Lacquies*. The *Scripture*, I ſay, ſpeaks more Honourably of him: And our Saviour, in the Goſpel, telling the People the wonderful Dignities of St. *John*, and that he was more than a Prophet, cites this place, and gives this reaſon; *For this is he, of whom it is written, Behold, I ſend mine Angel before thee*: Which St. *Hierom* calls, *Meritorum αὔξησιν, The Increaſe and Augmenting of* John's *Merits or Privileges*. And St. *Gregory* ſays, He which came to bring tidings of *CHRIST* himſelf, *was worthily call'd an Angel, that in his very Name there might be Dignity*: And all the Fathers conceive a great Excellency of this Name *Angel*; only our *Proteſtants*, who meaſure all Divine Things and Perſons by the Line of their Human Underſtanding, and tranſlate accordingly; making our Saviour ſay, *That* John *was more than a Prophet*, becauſe he was a *Meſſenger*. (*c*) Yea, where our Bleſſed Saviour himſelf is called, *Angelus Teſtamenti, The Angel of the Teſtament*; there they tranſlate, *The Meſſenger of the Covenant*.

St. *Hierom* tranſlated not *Nuncius*, but *Angelus*; and the *Church*, and all *Antiquity*, both Reading and Expounding it as a term of more Dignity and Excellency, Why do the Noveliſts of our Age, thus boldly diſgrace the very *Eloquence* of Scripture, which, by ſuch terms of Amplification, would ſpeak more ſignificantly and emphatically? Why, I ſay, do they for *Angel* tranſlate *Meſſenger*? for *Apoſtle*, *Legate* or *Ambaſſador*, and the like? Doubtleſs, this is all done to take away, as much as poſſible, the *Dignity* and *Excellency* of *Prieſthood*. Yet, methinks, they ſhould have Corrected this in their Latter Tranſlations, when They began Themſelves to aſpire to the Title of *Prieſts*; whoſe Name, however, they may Uſurp, yet cannot They hitherto attain to the Authority and Power of *Prieſthood*. They are but *Prieſts* in *Name only*, the *Power* They *want*; and therefore are pleaſed to be content with the ordinary Stile of *Meſſengers*; not yet daring to term Themſelves *Angels*, as St. *John* did the Biſhops of the Seven Churches of *Aſia*.

(*d*) But, great is the Authority, Dignity, Excellency, and Power of *GOD*'s Prieſts and Biſhops: They do *Bind* and *Looſe*, and Execute all Eccleſiaſtical Functions, as in the Perſon and Power of *CHRIST*, whoſe Miniſters they are. So St. *Paul* ſays, *That when he Pardon'd or Releas'd the Penance of the Inceſtuous* Corinthian, *he did it in the Perſon of CHRIST*; (They falſly tranſlate, *In the Sight of CHRIST*); that is, as St. *Ambroſe* Expounds it, *In the Name of Chriſt*, *In His ſtead*, and as *His Vicar* and *Deputy*: And when he Excommunicated the ſaid Inceſtuous Perſon, he ſaid, *He did it in the Name, and with the Vertue of our Lord Jeſus CHRIST*.—— And the Fathers of the Council of *Epheſus** avouch, *That no Man doubts, yea, 'tis known to all Ages, That Holy and moſt Bleſſed* Peter, *Prince and Head of the Apoſtles, Pillar of Faith, and Foundation of the Catholick Church, Receiv'd from our Lord Jeſus CHRIST, the Keys of the Kingdom; and that Power of Looſing and Binding Sins was given him; who, in his Succeſſors, lives and exerciſes Judgment to this very Time, and always.*

25 *of the* 39 *Article*, Rogers's *Defence of the ſame*, *pag.* 155.

St. Hierom *in Coment. in hunc locum.* *St.* Greg. *Hom.* 6 *in Evang.*

2 Cor. 2. ver. 10.

1 Cor. 5. ver. 4. * Part. 2. *Act.* 3.

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Matthew, cap. 2. ver. 6. Micah, cap. 5. ver. 2.	(e) *Ex te enim exiet Dux qui* Regat *Populum meum Iſrael.* לִהְיוֹת מוֹשֵׁל. τὸ εἶναι εἰς ἄρχοντα τῷ Ισραηλ.	For out of Thee ſhall come forth the Captain, that ſhall *Rule* my People Iſrael.	(e) Inſtead of *Rule*, the New-Teſtament, Printed *Anno* 1580. Tranſlates **Feed.**	Corrected.
1 Peter, cap. 2. ver. 13.	(f) *Subjecti igitur eſtote* omni humanæ Creaturæ πάσῃ ἀνθρωπίνῃ κτίσει, *propter Deum, ſive* Regi quaſi Præcellenti *ſive Ducibus*, &c. [βασιλεῖ ὡς ὑπερέχοντι.]	Be ſubject therefore to *every Human Creature for God*, whether it be *to the King as Excelling*, &c.	(f) In the latter end of King *Henry* VIII. and in *Edward* VI. Times, They tranſlated, **Submit your ſelves** unto all manner of Ordinance of Man, **whether it be unto the King**, as to the Chief Head. In the Bible of 1577. **To the King**, as having Preheminence. In the Bible 1579. **To the King**, as the Superior.	Submit your ſelves *to every Ordinance of Man, for the Lord's ſake*, whether it be to the King, as *Supream.*
Acts Apoſ. cap. 20. ver. 28.	(g) *Attendite vobis & univerſo Gregi in quo vos Spiritus Sanctus poſuit* Epiſcopos Regere Eccleſiam Dei. Ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ.	Take heed to your ſelves, and to the whole Flock, wherein the Holy-Ghoſt hath *placed* you *Biſhops* to *Rule* the *Church* of God.	(g) ---- **Wherein the Holy Ghoſt hath made you** Overſeers, **to** Feed **the** Congregation **of God.**	---- Wherein the Holy Ghoſt hath made you *Overſeers*, to *Feed* the *Church* of God.

If

(*e*) IT is certain, That this is a falſe Tranſlation; becauſe the Prophets Words (*Mich.* 5. cited by St. *Matthew*) both in *Hebrew* and *Greek*, ſignifie only a *Ruler* or *Governor*, and not a *Paſtor* or *Feeder*. Therefore, it is either a great over-ſight, which is a ſmall matter, in compariſon of the leaſt Corruption; or elſe it is done on purpoſe; which I the rather think, becauſe they do the like in another place, (*Acts* 20.) as you may ſee below. And that to ſuppreſs the ſignification of Eccleſiaſtical Power and Government, that concurs with *Feeding*, firſt in *CHRIST*, and from Him in his Apoſtles and Paſtors of the Church; both which are here ſignified in this one *Greek* Word, ποιμαινω; to wit, That *CHRIST* our Saviour ſhall *Rule* and * *Feed*; yea, He ſhall *Rule* in a Rod of Iron; And from Him, St. *Peter*, and the reſt, by his Commiſſion given in the ſame Word, ποιμανε, *Feed* and *Rule* my Sheep; yea, and that in a Rod of Iron: As when He ſtruck *Ananias* and *Sapphira* to Corporal Death; as his Succeſſors do the like Offenders to Spiritual Deſtruction (unleſs they Repent) by the Terrible Rod of Excommunication. This is imported in the double ſignification of the *Greek* Word, which They, to diminiſh Eccleſiaſtical Authority, rather Tranſlate *Feed*, than *Rule* or *Govern*.

* *Pſalm* 2. *Apocalip.* 2. *ver.* 27. *Jo.* 21.

(*f*) To the diminiſhing of this Eccleſiaſtical Authority, they Tranſlated this Text of *Scripture*, (in King *Henry* VIII. and King *Edward* VI. Times) *Unto the King as the chief Head* (1 *Pet.* 2.) becauſe then the King had firſt taken upon him this Title of *Supream Head of the Church*. And therefore they Flattered both Him, and his Young Son, till their Hereſie was Planted; making the Holy Scripture ſay, That the King was the *Chief Head*, [which is all one with *Supream Head*.] But, in Queen *Elizabeth*'s Time, being, it ſeems, better adviſed in that point, (by *Calvin*, I ſuppoſe, and the *Magdeburgenſes*, who joyntly inveighed againſt that Title; and *Calvin*, againſt that, by Name, which was given to *Henry* the VIII.) and becauſe, perhaps, they thought they could be bolder with a *Queen*, than with a *King*; as alſo, becauſe then they thought their Reformation pretty well eſtabliſhed; they began to Suppreſs this Title in their Tranſlations, and to ſay, *To the King, as having Prehemineence*, and, *To the King, as the Superior*; indeavouring (as may be ſuppoſed by this Tranſlation) to Incroach upon that Eccleſiaſtical and Spiritual Juriſdiction they had formerly granted to the Crown.

Calvin *in* c. 7. Amos. Magdeb. *in Præf. Cent.* 7. *fo.* 9, 10, 11.

But however that be, Let them either juſtifie their Tranſlation, or confeſs their Fault: And for the reſt, I will refer them to the Words of St. *Ignatius*, who lived in the Apoſtles Time, and tells us, *That we muſt firſt Honour* God, *then the* Biſhop, *then the* King; becauſe in all things, *Nothing is comparable to* God; *and in the* Church, *nothing greater than the* Biſhop, *who is Conſecrated to* God, *for the Salvation of the whole World*; *and among Magiſtrates and Temporal Rulers, none is like the* King.

Ep. 7. *ad Smyrnenſis*

(*g*) Again, Obſerve how they here ſuppreſs the Name *Biſhop*, and tranſlate *Overſeers*; which is a Word, that has as much relation to a Temporal Magiſtrate, as to a Biſhop. And this they do, becauſe in King *Edward* the VI. and Queen *Elizabeth*'s Time, they had no Epiſcopal Conſecration, but were made only by their Letters Pattents *; which, I ſuppoſe, they will not deny, however, when they read of King *Edward* the VI. making *John à Laſco* (a *Polonian*) Overſeer or Superintendant, by His Letters Pattents; and of their making one another Superintendants, or Paſtors at *Frankfort*, by Election; and ſuch only to continue for a time; or ſo long as themſelves, or the Congregation pleaſed; and then to return again to the ſtate of Private Perſons, or Lay-Men; (*Vid. Hiſt. of the Troubles at* Frankfort †) and alſo of K. *Edward*'s giving Power and Authority to *Cranmer*; And how *Cranmer*, when he made *Prieſts*, (by Election only, I ſuppoſe, becauſe they were to continue no longer than the King pleaſed; whereas *Prieſts* truly Conſecrated, are mark'd with an Indelible Character) pretended no other Authority for ſuch Act, but only what he received from the King, by Vertue of his Letters Patents. *Fox To.* 2. *An.* 1546, 1547.

* *Let. Pat. Vtench. p.* 71. Fox *To.* 2. *in* Ed. 6. *Regiſt. Eccleſ. Lond. Calvinos p.* 327.

† *Hiſt. Fre. pag.* 51, 60, 62, 63, 72, 73, 74, 87, 97, 99, 125, 126, *&c.*

And we have reaſon to judge, That *Mat. Parker*, and the reſt of Queen *Elizabeth*'s New Biſhops, were no otherwiſe Made, than by the Queens Letters Pattents; ſeeing, that the *Form*, devis'd by King *Edw.* VI. being Repeal'd by Queen *Mary*, was not again reviv'd till the 8 of Q. *Eliz.* [To ſay nothing of the Invalidity of the ſaid *Form*; as having neither the Name of *Biſhop* nor *Prieſt* in it], The like doubt of their Conſecration, ariſes from the many and great Objections, made by *Catholick* Writers *, againſt their pretended *Lambeth*-Records and Regiſter: As alſo from the Conſecrators of *M. Parker*, viz. *Barlow*, *Scorey*, &c. who we cannot believe to have been Conſecrated themſelves, unleſs firſt they can ſhew us Records of *Barlow*'s Conſecration; and ſecondly, tell us, by what *Form* of Conſecration *Coverdale* and *Scorey* were made Biſhops; the *Rom.* Cath. Ordinal having been Abrogated, and the New One not yet deviſed, at the Time that *Maſon* ſays, they were Conſecrated; which was, *Aug.* 30. 1551. And as for the *Suffragan*, there is ſuch a difference about his Name †; ſome calling him *John*, ſome *Richard*; and about the place where he liv'd *; ſome calling him *Suffragan* of *Bedford* *, ſome of *Dover* †; that 'tis doubtful, there was no ſuch Perſon preſent at that *Lambeth* Ceremony. But theſe things being fitter for another *Treatiſe*, (which, I hope, e're long, you may be preſented with) I ſhall ſay no more of them in this place.

* Fitzherb. *Dr.* Champ. *Nullity of the* Engliſh *Clergy. Prot. demonſt. &c.*

† *See Dr.* Bramhal, *pag.* 98.

* Maſon, Bramh. *&c.*

† *Dr.* Burle *Epiſt. de Conſecrat. Miniſt.*

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1 Corinth. cap. 9. ver. 5.	(a) *Numquid non habemus poteſtatem* Mulierem, *Sororem* [ἀδελφὴν γυναῖκα] *circumducendi*, &c.	Have not we power to lead about a *Woman*, a Siſter? &c.	(a) Have we not power to lead about a Wife, a Siſter? &c.	Inſtead of *Woman*, they Tranſlate *Wife* here alſo.
Philipians, cap. 4. ver. 3.	(b) *Etiam rogo & te Germane* Compar [σύζυγε γνήσιε]	Yea, and I beſeech thee, my ſincere *Companion*.	(b) For *Companion*, they ſay, Yoke-Fellow.	------ *Yoke-Fellow*.
Hebrews, cap. 13. ver. 4.	(c) *Honorabile Connubium in omnibus* [τίμιος ὁ γάμος ἐν πᾶσι.] *& Thorus immaculatus*.	Marriage Honourable in All, and the Bed undefiled.	(c) Wedlock is honourable among all Men, &c.	Marriage *is* Honourable in All.
Matthew, cap. 19. ver. 11.	(d) *Qui dixit illis*, Non omnes capiunt verbum iſtud, [οὐ πάντες χωροῦσι.] *ſed quibus datum eſt*.	Who ſaid to them, *Not All take this Word*; but they to whom it is given.	(d) ---All Men cannot receive this ſaying, &c.	---- All Men *cannot receive this ſaying*, &c.
Matthew, cap. 19. ver. 12.	(e) *Et ſunt* Eunuchi qui ſeipſos caſtraverunt [εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς.] *propter Regnum Cœlorum*.	And there are *Eunuchs*, *which have Gelded themſelves* for the Kingdom of Heaven.	(e) There are ſome Chaſt, which have made themſelves Chaſt for the Kingdom of Heaven.	Corrected.

(*a*) IF, ſays St. *Hierom*, *the Laity, or any of the Faithful, cannot Pray, unleſs he forbear Conjugal Duty*, Prieſts, *to whom it belongs to Offer Sacrifices for the People, are always to Pray; if to Pray always, therefore perpetually to live Single or Unmarryed.* But our late Pretended Reformers, the more to Prophane the Sacred Order of *Prieſthood*, to which *Continency* and *Single Life* has always been annex'd in the *New Teſtament*, and to make it meerly Laical and Popular, they will have all to be Marryed Men; yea, thoſe that have Vow'd to the contrary: and it is a great Credit, among them, for Apoſtate *Prieſts* to take *Wives*. And therefore, by their falſly corrupting this Text of St. *Paul*, they will needs have him to ſay, That He, and the reſt of the Apoſtles, *Led their Wives about with them*, (as K *Edward* the Sixth's *German*-Apoſtles did theirs, when they came firſt into *England*, at the Call of the Lord Protector *Seymour*;) whereas the Apoſtle ſays nothing elſe, but a *Woman*, a *Siſter*; meaning ſuch a Chriſtian *Woman*, as follow'd *CHRIST*, and the Apoſtles, to find, and maintain them of their Subſtance. So does St. *Hierom* Interpret it, and St. *Auguſtin* alſo; both directly proving, That it cannot be tranſlated *Wife*: (*b*) Neither ought this Text to be tranſlated *Yoke-Fellow*, as our Noveliſts do, on purpoſe to make it ſound in Engliſh, *Man* and *Wife*. Indeed, *Calvin* and *Beza* tranſlate it in the *Maſculine Gender*, for a *Companion*. And St. *Theophilact*, a *Greek* Father, ſaith, *That if St.* Paul *had ſpoken to a Woman, it ſhould have been* γυναι, in *Greek*. St. *Paul* ſays himſelf, He had no *Wife*, (1 *Cor.* 7.) And I think we have a little more reaſon to believe him, than thoſe, who would gladly have him Marryed, on purpoſe to cloak the Senſuality of a few fallen *Prieſts*. In the firſt Chapter of the *Acts*, ver. 14. *Beza* tranſlates, (*Cum Uxoribus*) *With their Wives*, becauſe he would have all the Apoſtles there, reckoned for Married Men; whereas the Word is, [*Cum Mulieribus*] *With the Women*, as our *Engliſh* Tranſlations alſo have it; becauſe, in this place, they were aſham'd to follow their Maſter *Beza*.

St. Hierom *lib. contr. Jovin. c. 19.* 1 Cor. 7. 5, 35.

Lib. 1. ad verſus. Jovinion *de op. mon. c. 4.* *Lib. 2. c. 24.*

(*c*) Again, For the Marriage of *Prieſts*, and all ſorts of Men indifferently, they corrupt this Text, making two Falſifications in one Verſe: The one is, *Among all Men*: The other, That they make it an affirmative Speech, by adding [*Is*;] whereas the Apoſtles Words are theſe, *Marriage Honourable in All, and the Bed undefiled*; which is rather an Exhortation; as if he ſhould ſay, *Let Marriage be Honourable in All, and the Bed undefiled*; as appears, both by that which goes before, and that which follows immediately; all which are Exhortations. Let, therefore, *Proteſtants* give us a reaſon out of the *Greek* Text, why they tranſlate the Words following, by way of Exhortation, *Let your Converſation be without Covetouſneſs*; and not theſe Words alſo, in like manner, *Let Marriage be Honourable in All?* The *Greek* in both, is all one Phraſe and Speech.

(*d*) Moreover, It is againſt the Profeſſion of *Continency* in *Prieſts* and others, that they tranſlate our Saviours Words of *Single Life*, and *Unmarried State*, thus, *All Men cannot*, &c. as tho' it were impoſſible to live *Continent*; where *CHRIST* ſaid not, *That all Men cannot*; but, *All Men DO not receive this ſaying.* St. *Auguſtin* ſays, *Whoſoever have not this Gift* [of Chaſtity] *given them, 'tis either becauſe they will not have it, or becauſe they fulfil not that which they will: And they that have this word, have it of* GOD, *and their own Free-will.*

This Gift, ſays *Origen**, *is given to all that Ask for it.*

Lib. de Gratia & Libr. Arbitr. c. 4. * *Tract. 7. in Matth.*

(*e*) Nor do they tranſlate this Text exactly, nor, perhaps, with a ſincere Meaning; for, if there be Chaſtity in *Marriage*, as well as in the *Single Life*, as *Paphnutius*, the Confeſſor, moſt truly ſaid, and as Themſelves are wont often to alledge; then their Tranſlation doth nothing expreſs our Saviours meaning, when they ſay, *There are ſome Chaſt, which have made themſelves Chaſt*, &c. for a Man might ſay, All do ſo, who live Chaſtly in Matrimony. But our Saviour ſpeaks of ſuch as have Gelded themſelves for the Kingdom of *Heaven*; not by cutting off theſe Parts which belong to Generation, for that were an Horrible and Mortal Sin; but by making themſelves unable and impotent to Generation, by *Promiſe*, and *Vow of perpetual Chaſtity*, which is a Spiritual Gelding of themſelves.

St. *Baſil* calls the Marriage of the Clergy, *Fornication*, and not *Matrimony*. — *Of Canonical Perſons*, ſays he, *the* Fornication *muſt not be reputed* Matrimony, *becauſe the Conjunction of theſe is altogether Prohibited; for this is altogether profitable for the Security of the Church.* And in his Epiſtle to a certain Prelate, he cites theſe words out of the Council of *Nice*; *'Tis by the great Council forbidden, in all caſes whatſoever, That it ſhould be Lawful for a* Biſhop, Prieſt, or Deacon, *or for any whoſoever, that are in Orders, to have a Woman live with them; except only their Mother, Siſter, or Aunt, or ſuch Perſons as are void of all ſuſpition.*

St. Baſil *Ep. 1. ad Amphiloch. Ep. 27. ad Patregor. Preſbet. Conc. Nic. in Cod. Gra. Can. 3.*

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Acts Apoſ. cap. 19. ver. 3.	(a) In *quo* [εἰς τὸ] *ergo Baptizati eſtis? qui dixerunt* In *Johannis Baptiſmate.*	*In* what then were you Baptized? who ſaid, *In* John's Baptiſm.	(a) Unto what then were you Baptized? And they ſaid, Unto John's Baptiſm.	*Unto* what then were ye Baptized? And they ſaid, *Unto* John's Baptiſm.
Titus cap. 3. ver. 5, 6.	(b) *Non ex operibus juſtitiæ quæ fecimus nos, ſed ſecundum ſuam Miſericordiam ſalvos nos fecit, per lavacrum Regenerationis & Renovationis Spiritus Sancti*; Quem effudit *in nos abundè per Jeſum Chriſtum Salvatorem noſtrum.*	Not by the works of Juſtice, which we did; but according to his Mercy, He hath ſaved us; by the Laver of Regeneration, and Renovation of the Holy Ghoſt, *Whom he hath poured* upon us abundantly, by Jeſus Chriſt our Saviour.	(b) ——By the Fountain of the Regeneration of the Holy Ghoſt, which he ſhed on us, &c.	Not by works of Righteouſneſs, which we have done; but according to his Mercy, he ſaved us; by the *Waſhing* of Regeneration, and renewing of the Holy Ghoſt, *Which he ſhed* on us, &c.

In

IN the beginning of the Reformation, they not only took away Five of the Seven *Sacraments*, but alſo depriv'd the reſt of all *Grace*, *Vertue*, and *Efficacy*; making them no more than *Poor* and *Beggarly Elements*; at the moſt, no better than thoſe of the *Jewiſh Law*. And this, becauſe they would not have them any thing helpful, or neceſſary towards our Salvation; for the obtaining of which, they held and aſſerted, *That Faith alone was ſufficient.* 25. *of the* 39 *Articles.*

For which reaſon, *Beza* was not content to ſay, with the Apoſtle, (*Rom.* 4. *ver.* 11.) *That Circumciſion was a Seal of the Juſtice of Faith*; but becauſe he thought that term too ſmall for the Dignity of *Circumciſion*, he (to uſe his own Words) *gladly avoids it*; putting the *Verb* inſtead of the *Noun*, [*Quod obſignaret*, for *Sigillum.*] And, in his Annotations upon the ſame place, he declares the reaſon of his ſo doing to be, The Dignity of *Circumciſion* equal with any *Sacrament* in the *New Teſtament*: His words are, *What could be more magnifically ſpoken of any* Sacrament? *Therefore, they that put a real difference between the Sacraments of the Old Teſtament and Ours, never ſeem to have known how far* Chriſt's *Office extendeth*: which he ſays, not to magnifie the *Old*, but diſgrace the *New.*

This is alſo the cauſe, why our Firſt *Engliſh* Tranſlators corrupted this (*a*) place in the *Acts*, to make no difference between *John's Baptiſm*, and *Chriſt's*, ſaying, *Unto what then were you Baptized? And they ſaid, Unto* John's *Baptiſm.* Which *Beza* would have to be ſpoken of *John's Doctrine*, and not of his *Baptiſm* in Water; as if it had been ſaid, *What Doctrine do ye Profeſs?* and they ſaid, *John's*; Whereas, indeed, the Queſtion is, *In what then?* or, *Wherein were you Baptized?* and they ſaid, *In* John's *Baptiſm*: As if they would ſay, We have receiv'd *John's Baptiſm*, but not the *Holy Ghoſt*, as yet: Whence immediately follows, *Then they were Baptized in the Name of* Jeſus; and after Impoſition of Hands, *The Holy Ghoſt came upon them*: whence appears, the Inſufficiency of *John's Baptiſm*; and the great difference between It and *CHRIST's*. And this ſo much troubles the *Bezites*, that *Beza* himſelf, expreſſes his Grief in theſe Words, *It is not neceſſary, that whereſoever there is mention of* John's *Baptiſm, we ſhould think it the very Ceremony of Baptiſm: Therefore they, who gather that* John's *Baptiſm differs from* CHRIST's, *becauſe Theſe, a little after, are ſaid to be Baptized in the Name of* Jeſus Chriſt, *have no ſure Foundation*; See his Annotations in *Acts* 19. Thus he endeavours to take away the Foundation of this Catholick concluſion, That *John's Baptiſm* differs, and is far Inferiour to *Chriſt's.*

Beza confeſſes, That the *Greek* [*εἰς ἣν*] is often us'd for *wherein* or *wherewith*; as it is in the Vulgar *Latin*, and *Eraſmus*; but he, and his followers, think it ſignifies not ſo here; tho', but the Second Verſe after, (*Ver.* 5.) the very ſame *Greek* Phraſe [*εἰς τὸ ὄνομα*] is by them Tranſlated [*In*]; where they ſay, *That they were Baptized In* [not *Unto*] *the Name of* Jeſus Chriſt.

But no wonder, if they *Diſgrac'd* the *Baptiſm* of *CHRIST*, when ſome * of them durſt preſume to take it quite away, by Interpreting theſe words of the Goſpel; *Unleſs a Man be Born again of Water, and the Spirit*, &c. in this manner, *Unleſs a Man be Born again of Water, that is, the Spirit*; as if by *Water*, in this place, were only meant the *Spirit* Allegorically, and not material *Water*: As tho' our Saviour had ſaid to *Nicodemus*, *Unleſs a Man be Born again of Water, I mean of the Spirit, he cannot enter into the Kingdom of Heaven.* To which purpoſe, *Calvin* as falſly tranſlates the Apoſtles words to *Titus*(*b*), thus, *Per lavacrum regenerationis Sp. Sancti*, QUOD, *effudit in nos abundè*; making the Apoſtle ſay, *That* God *poured the Water of Regeneration upon us abundantly*; that is, *the Holy Ghoſt.* And, leſt we ſhould not underſtand him, he tells us, in his Commentary on this place, *That the Apoſtle, ſpeaking of Water poured out abundantly, ſpeaks not of Material VVater, but of the Holy Ghoſt*: Whereas the Apoſtle makes not *VVater*, and the *Holy Ghoſt* all one; but moſt plainly diſtinguiſhes them; not ſaying, that *VVater* was poured out upon us (as they would infer, by tranſlating it, *Which he ſhed*) but the *Holy Ghoſt*, Whom *he has poured out upon us abundantly*: So that here is meant both the *Material Water*, or Waſhing of *Baptiſm*, and the *Effect* thereof, which is the *Holy Ghoſt* poured out upon us.

* Beza *in* 4. Jo. *ver.* 10. & *in* Tit. *c.* 3. *v.* 5.

Calvin's *Tranſlation in* Tit. *c.* 3. *ver.* 5.

But, if I blame our *Engliſh* Tranſlators, in this place, for making it indifferent, either, *Which Fountain*, or *Which Holy Ghoſt he ſhed*, &c. they will tell me, that the *Greek* is alſo indifferent: But, if we demand of them, whether the *Holy Ghoſt*, or rather a *Fountain of Water*, may be ſaid to be *Shed*, they muſt doubtleſs confeſs, not the *Holy Ghoſt*, but *Water*: And conſequently, their tranſlating, *Which he ſhed*, inſtead of, *Whom he poured out*, would have it meant the *Fountain of VVater*; thereby agreeing with *Calvin's* Tranſlation, and *Beza's* Commentary: [For *Beza* in his Tranſlation, refers it to the *Holy Ghoſt*, as *Catholicks* do.]

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An.Dom. 1562,1577,1579	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
St. James, cap. 5. ver. 16.	(a) Confitemini [ἐξομολογεῖσθε] *ergo alter utrum* Peccata *veſtra.*	*Confeſs*, therefore, your *Sins* one to another.	(a) Acknowledge your Faults one to another.	Confeſs your *Faults*, &c.
St. Matth. cap. 11. ver. 21. Et Lucæ, cap. 10. ver. 13.	(b) ——*Si in Tyro & Sidone factæ eſſent virtutes quæ factæ ſunt in vobis olim in Cilicio & Cinere* Pœnitentiam egiſſent. [μετενόησαν.]	—— If in Tyre and Sidon had been wrought the Miracles that have been done in you, *They had done Penance* in Sack-Cloath and Aſhes, long e're now.	(b) —— *Beza* in all his Tranſlations has, ——— They had amended their Lives. And our other Tranſlations ſay, They would have Repented.	——Inſtead of, *They had done Penance*; they ſay, *They would have Repented.*
St. Matth. cap. 3. ver. 2.	Pœnitentiam agite *appropinquabit enim Regnum Cœlorum.*	*Do Penance*, for the Kingdom of Heaven is at hand.	Repent, for the Kingdom of Heaven is at hand.	*Repent*, &c.
St. Lucæ, cap. 3. ver. 3.	—— *Predicans Baptiſmum* Pœnitentiæ.	—— Preaching the Baptiſm of *Penance.*	——— Preaching the Baptiſm of Repentance.	—— Preaching the Baptiſm of *Repentance.*
St. Lucæ, cap. 3. ver. 8.	*Facite ergo fructus dignos* Pœnitentiæ.	Yield, therefore, Fruits worthy of *Penance.*	——— Worthy of Repentance. *Beza* ſays, Do Fruits meet for them that amend their lives.	—— Fruit worthy of *Repentance.*
Acts Apoſ. cap. 2. ver. 38.	*Petrus vero ad illos* Pœnitentiam (*inquit*) agite & *Baptizetur, unuſquiſque veſtrum in nomine Jeſu Chriſti.*	But Peter ſaid to them, *Do Penance*, and be every one of you Baptized, in the Name of Jeſus Chriſt.	——— Repent, and be every one of you Baptized, &c.	—— *Repent*, and be Baptized, &c.

To

(*a*) TO avoid this Term [*Confeſſion*], eſpecially in this place, (whence the *Reader* might eaſily gather *Sacramental Confeſſion*), they thus falſify the *Text*. It is ſaid, a little before, *If any be Sick, let him bring in the Prieſts*, &c. And then it follows, *Confeſs your Sins*, &c. But they, to make ſure work, ſay, *Acknowledge*, inſtead of *Confeſs*; and for *Prieſts*, *Elders*; and for *Sins*, they had rather ſay, *Faults*; [*Acknowledge your Faults*] to make it ſound, among the Ignorant common People, as different as they can, from the uſual Catholick Phraſe, *Confeſs your Sins*. What mean they by this? If this Acknowledging of *Faults* one to another, before Death, be indifferently to be made to all Men, why do they appoint in their *Common-Prayer Book* * (as it ſeems, out of this place), That the Sick Perſon ſhall make a ſpecial Confeſſion to the Miniſter; and he ſhall Abſolve him in the very ſame Form of Abſolution that *Catholick Prieſts* uſe in the *Sacrament* of *Penance*? —And again, ſeeing themſelves acknowledge Forgiveneſs of Sins by the Miniſter, why do they not reckon *Penance*, of which *Confeſſion* is a part, amongſt the *Sacraments*? But, I ſuppoſe, when they tranſlated their Bibles, they were of the ſame Judgment with the Miniſters of the Dioceſs of *Lincoln*, who Petitioned to have the words of *Abſolution* blotted out of the *Common-Prayer* Book: But when they Viſit the Sick, they are of the Judgment of *Roman Catholicks*, who, at this day, hold *Confeſſion* and *Abſolution* neceſſary to Salvation, as did alſo the *Primitive Chriſtians*: witneſs St. *Baſil*; *Sins muſt neceſſarily be opened unto them, unto whom the Diſpenſation of* God's *Myſteries is committed.* St. *Ambroſe*; *If thou deſireſt to be Juſtify'd, confeſs thy Sin*; *For a ſhame-fac'd Confeſſion of Sins, diſſolves the Knot of Iniquity.*

As for *Penance*, and *Satisfaction* for Sins, they utterly deny it, upon the Hereſie of, *Only Faith Juſtifying, and Saving a Man.* *Beza* proteſts, That he avoids theſe terms, μετάνοια, *Pœnitentia*, and μετανοεῖτε, *Pœnitentiam agite*, of purpoſe: And ſays, That in tranſlating theſe *Greek* words, he will always uſe, *Reſipiſcentia*, and *Reſipiſcite*, *Amendment of Life*, and *Amend your Lives*. And our *Engliſh* Bibles, to this day, dare not venture on the word *Penance*, but only *Repentance*; which is not only far different from the *Greek* Word, but even from the very circumſtances of the *Text*; as is evident from thoſe of St. *Matth.* 11. and *Luke* 10. where theſe words, *Sack-Cloth and Aſhes*, cannot but ſignifie more than the word *Repentance*, or *Amendment of Life* can be drawn to; as is plain from theſe words of St. *Baſil*, *Sack-cloth makes for Penance*; *for the Fathers, in Old Time, ſitting in Sack-cloath and Aſhes, did Penance.* Do not St. *John Baptiſt*, and St. *Paul*, plainly ſignifie Penitential *Works*, when they exhort us to *do Fruits worthy of Penance*? Which *Penance* St. *Auguſtin* thus declares, *There is a more grievous, and more mournful Penance, whereby properly they are called in the Church, that are Penitents; remov'd alſo from partaking the Sacrament of the Altar.* And *Sozomen*, in his Eccleſiaſtical Hiſtory, ſays, *In the Church of* Rome, *there is a manifeſt and known place for the Penitents, and in it they ſtand Sorrowful, and as it were Mourning; and when the Sacrifice is ended, being not made Partakers thereof, with Weeping and Lamentations they caſt themſelves flat on the Ground: Then the Biſhop, Weeping alſo with Compaſſion, lifts them up; and after a certain time enjoyn'd, Abſolves them from their* PENANCE. *This the Prieſts or Biſhops of* Rome *keep, from the very Beginning, even until our Time.*

Not only *Sozomen*, but *Socrates* alſo, and all the Ancient Fathers, when they ſpeak of Penitents, that *Confeſſed* and Lamented their Sins, and were enjoyn'd *Penance*, and perform'd it, did always expreſs it in the ſaid *Greek* Words; which, therefore, are prov'd moſt evidently to ſignifie *Penance*, and doing *Penance*. Again, when the Ancient Council of *Laodicea* † ſays, That the time of *Penance* ſhould be given to Offenders, according to the proportion of the Fault: And that ſuch ſhall not Communicate till a certain Time; but after they have *Done Penance*, and *Confeſs'd* their Fault, then to be Receiv'd: And when the Firſt Council of *Nice* ſpeaks about ſhortning or prolonging the days of *Penance*: When St. *Baſil* ſpeaks after the ſame ſort: When St. *Chryſoſtome* calls the Sack-cloth and Faſting of the *Ninevites*, for certain days, *Tot dierum Pœnitentiam, So many days of Penance*: In all theſe places, I would demand of our Tranſlators of the *Engliſh* Bible, if all theſe Speeches of *Penance*, and *doing Penance*, are not expreſs'd by the ſaid *Greek* Words? And I would ask them, Whether in theſe places, where there is mention'd a Preſcript time of *Satisfaction* for Sin, by ſuch and ſuch *Penal* means, they will tranſlate *Repentance*, and *Amendment of Life*, Only? — Moreover, the *Latin* Church, and all the Ancient Fathers thereof, have always read, as the Vulgar *Latin* Interpreter tranſlates, and do all expound the ſame *Penance*, and *doing Penance*: For example, ſee St. *Auguſtin*, amongſt others; where you will find it plain, that he ſpeaks of *Painful* or *Penitential Works*, *for ſatisfaction of Sins.*

* *Viſitation of the Sick.*

Survey of the Common Prayer Book.

S. Baſil. *in Regulâ brevior Interrogatione* 288.

S. Ambroſ. *lib. de pœnit. cap.* 6.

St. Baſil *in Pſalm* 29. *St.* Aug. *Hom.* 27. *Inter* 50 *H. Et Ep.* 108. Sozom. *lib.* 7. *c.* 16. *See S.* Hierom *in Epitaph. Fabiola.*

Socrat. *lib.* 5. *c.* 19.

† *Council* Laodicea *Can.* 2, *Can.* 9, *&* 19. 1 *Council* Nicen. *Can.* 12. *St.* Baſil. *Cap.* 1. *ad* Amphiloch

St. Aug. *Ep.* 108.

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St. Luke, cap. 1. ver. 28.	(a) *Ave* gratia plena, *Dominus tecum*, [κεχαριτωμένη.]	Hail, *full of Grace*, our Lord is with thee.	(a) Hail, Thou that art freely beloved. In Bib. 1577. Thou that art in high favour.	Hail, *Thou that art highly favoured*, our Lord is with thee.
St. Matth. cap. 1. ver. 25.	(b) *Et vocavit nomen ejus Jeſum.* [καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.]	And called His Name Jeſus.	(b) And he called his Name Jeſus.	And *He* called his Name Jeſus.
Geneſis, cap. 3. ver. 15.	(c) Ipſa *conteret caput tuum*, & *tu* inſidiaberis calcaneo ejus.	*She* ſhall bruiſe thy Head, in pieces, and thou ſhalt *lie in wait for Her* Heel.	(c) It ſhall bruiſe thy Head, and thou ſhalt bruiſe His Heel.	*It* ſhall bruiſe thy Head, and thou ſhalt *bruiſe his* Heel.
II St. Peter, cap. 1. ver. 15.	(d) *Dabo autem operam & frequenter habere vos poſt obitum meum, ut horum memoriam faciatis.*	And I will do my endeavour, you to have often after my Deceaſe alſo, that you may keep a Memory of theſe things.	(d) I will endeavour, that you may be able, after my Deceaſe, to have theſe things always in remembrance.	I will endeavour, that you may be able after my Deceaſe, *to* have theſe things always in remembrance.
Pſalm 138. *Eng.* Bib. 139. ver. 17.	(e) *Nimis honorificati ſunt amici tui,* [עָצְמוּ רֵעֶיךָ] *Deus; Nimis confortatus eſt principatus eorum* [עָצְמוּ רָאשֵׁיהֶם] αἱ ἀρχαὶ αὐτῶν.]	Thy Friends, O God, are become exceeding Honourable; their Princedome is exceedingly ſtrengthened.	(e) How dear are thy Councils (or Thoughts) to me? O how great is the Summ of them?	How precious alſo are thy Thoughts unto me? O God! How great is the Summ of them.

(a) THE moſt B. Virgin, and Glorious Mother of *CHRIST*, has, by *GOD*'s Holy Church, always been Honoured with moſt Magnificent Titles and Addreſſes: One of the firſt Four General Councils, gives Her the Tranſcendent Title of the *Mother of GOD*. And by St. *Cyril* of *Alexandria*, She is ſaluted in theſe words, *Hail, Holy Mother of GOD, Rich Treaſure of the VVorld, Ever ſhining Lamp, Crown of Purity, and Scepter of true Doctrine; by Thee the Holy Trinity is every where Bleſſed and Adored, the Heavens Exult, Angels rejoyce, and Devils are Chaſed from us: Who ſo ſurpaſſes in Eloquence, that he is able to ſay enough to the Glory of* Mary? Yea, the Angel *Gabriel* is Commiſſioned from *GOD*, to Addreſs himſelf to Her with this Salutation, *HAIL, FULL OF GRACE*. Since which time, what has ever been more common, and, at this day, more general and uſual in all Chriſtian Countries, than in the *Ave Maria*, to ſay, *Gratia Plena, Full of Grace*? But, in our miſerable Land, that Holy Prayer, which every Child us'd to ſay, is not only Baniſh'd, but the very Text of *Scripture* where our Bleſſed Lady was by the Angel ſaluted by, *Hail, full of Grace*, they have chang'd into another manner of Salutation, *viz. Hail, thou that art freely Beloved*, or, *in high Favour*. I would gladly know of them, why This, or That, or any other thing, rather than *Hail, full of Grace*? St. *John Baptiſt* was full of the *Holy Ghoſt*, even from his Birth. St. *Stephen* was full of *Grace*; why may not then our Lady be called *Full of Grace*, who, as St Ambroſe ſays, *Only obtained the Grace which no other Woman deſerved, To be repleniſhed with the Author of Grace*?

Conc. Eph. cap. 13

St. Luke 1. *ver.* 28.

St. Luke 1. *ver.* 15. *Act.* 7. *v.* 8.

If they ſay, The *Greek* Word does not ſo ſignifie; I muſt ask them, why they tranſlate κεχαριτωμένη, *Ulceroſus, Full of Sores*, and will not tranſlate, κεχαριτωμένη, *Gratioſa, Full of Grace*? Let them tell us what difference there is in the *Nature* and *Significancy* of theſe two Words. If *Ulceroſus* (as *Beza* tranſlates it) be *Full of Sores*, why is not *Gratioſa* (as *Eraſmus* tranſlates it) *Full of Grace*? ſeeing that all ſuch Adjectives in *oſus* ſignifie *Fulneſs*, as *Periculoſus, Ærumnoſus*, &c. as every School-Boy knows. What Syllable is there in this Word, that ſeems to make it ſignifie *freely Beloved*? St. *Chryſoſtome*, and the *Greek* Doctors, that ſhould beſt know the nature of this *Greek* Word, ſay, That it ſignifies to make *Gracious* and *Acceptable*. St. *Athanaſius*, a *Greek* Doctor, ſays, That our Bleſſed Lady had this *Title*, κεχαριτωμένη, becauſe the Holy Ghoſt deſcended into Her, filling Her with all *Graces* and *Vertues*. And St. *Hierom* reads *Gratia Plena*, and ſays plainly, She was ſo Saluted, *Full of Grace*, becauſe ſhe Conceived Him in whom all fulneſs of the Deity dwelt Corporally.

Luke 16. *ver.* 20.

St. Chryſ. *Comment in Ep.* 1. *St.* Athan. *de S.* Deipa. *St.* Hierom. *in Ep.* 140. *in Expoſ.* Pſal. 44.

(b) Again, To take from the Holy Mother of GOD, what Honour they can, They tranſlate, That *He*, (viz. *Joſeph*) *called his Name JESUS*: And why not *She*, as well as *He*? For in St. *Luke*, the Angel ſaith to our Lady alſo, *THOU ſhalt call his Name JESUS*. Have we not much more reaſon to think that the *B. Virgin*, the Natural Mother of our *Saviour*, gave Him the Name, *JESUS*, than *Joſeph*, his reputed Father; ſeeing alſo St. *Matthew*, in this place, limits it neither to Him nor Her? And the Angel reveal'd the Name firſt unto Her, ſaying, That *She* ſhould ſo call Him. And the *Hebrew* Word, *Eſa.* 7. whereunto the Angel alludes, is the Feminine Gender; and by the Great *Rabbins* referr'd unto *Her*, ſaying expreſly, in their Commentaries, *Et vocabit ipſa Puella*, &c. *And the Maid her ſelf ſhall call His Name* JESUS.

Rabbi Abraham, & *Rabbi* David.

(c) How ready our New Controulers of Antiquity, and the approved Ancient *Latin* Tranſlation, are to find Fault with this Text, *Gen.* 3. *She ſhall bruiſe thy Head*, &c. becauſe it appertains to our B. Lady's Honour; ſaying, That all Ancient Fathers read *Ipſum*: When, on the contrary, St. *Chryſoſtome*, St. *Ambroſe*, St. *Auguſtin*, St. *Gregory*, St. *Bede*, St. *Bernard*, and many others, read *Ipſa*, as the *Latin* Text now does. And tho' ſome have read otherwiſe; Yet, whether we read, *She* ſhall bruiſe, or *Her Seed*, that is, Her Son, *Chriſt Jeſus*, we attribute no more, nor no leſs to *Chriſt*, nor to his *Mother*, by *this* reading, or by *that*; as you may ſee, if you pleaſe to read the Annotations upon this place, in the *Doway Bible*. *I have ſpoke of this in the Preface.*

See the Annotat. upon this place in the Doway Bible.

(d) Where the *Scripture*, in the Original, is ambiguous and indifferent to divers Senſes, it ought not to be reſtrain'd or limited by Tranſlation, unleſs there be a mere neceſſity, when it can hardly expreſs the ambiguity of the Original. As for Example, In this where St. *Peter* ſpeaks ſo ambiguouſly, either that he will remember them after his Death, or that they ſhall remember him. But the *Calviniſts* reſtrain the Senſe of this place, without any neceſſity; and that againſt the Prayer and Interceſſion of Saints for us, contrary to the Judgment of ſome of the *Greek* Fathers; who concluded from it, *That the Saints in Heaven, remember us on Earth, and make Interceſſion for us.*

Occum. in Caten. Græcorum in hunc locum. Pſal. 44.

(e) In fine, This Verſe of the *Pſalms*, which is by the Church, and all Antiquity, read thus, and both Sung and ſaid in Honour of the Holy Apoſtles, agreeably to that in another *Pſalm*, *Thou ſhalt appoint them Princes over all the Earth*: They tranſlate contrary both to the *Hebrews*, and the *Greek*, which is altogether according to the ſaid Ancient *Latin* Tranſlation, [*How are the Heads of them ſtrengthen'd*, or *their Princedoms*]: And this they do, on purpoſe to detract from the Honour of the Apoſtles and Holy Saints.

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An. Dom. 1562, 1577, 1579	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Hebrews, cap. 11. ver. 21.	(a) *Fide Jacob moriens ſingulos filiorum Joſeph benedixit,* & adoravit faſtigium virgæ ejus. [προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.]	By Faith, Jacob dying, bleſſed every one of the Sons of Joſeph, and *Adored the top of his Rod.*	(a) ——— And leaning on the end of his Staff, Worſhipped God.	By Faith Jacob, when he was a dying, bleſſed both the Sons of Joſeph, *and Worſhipped, leaning upon the top of his Staff.*
Geneſis, cap. 47. ver. 31.	(b) *Adoravit Iſrael Deum, converſus ad Lectuli caput.* וישתחו ישראל על ראש המטה	Iſrael Adored God, turning to the Beds-head.	(b) Iſrael Worſhipped God towards the Beds-head.	And Iſrael *Bowed himſelf upon* the Beds-head.
Pſalm, 98. ver. 5. *Eng.* Bib. 99.	*Exaltate Dominum Deum noſtrum,* & adorate ſcabellum pedum ejus, *quoniam ſanctum eſt.*	Exalt the Lord our God, *and adore ye the Foot-ſtool of his Feet*, becauſe it is Holy.	Exalt the Lord our God, and fall down before his Foot-ſtool, for he is Holy.	Exalt the Lord our God, and *Worſhip at his Foot-ſtool, for he* is Holy.
Pſalm 131. ver. 7. *Eng.* Bib. 132.	*Introibimus in tabernaculum ejus,* Adorabimus in loco, ubi ſteterunt pedes ejus.	We will enter into his Tabernacle, we will *adore in the place where his Feet ſtood.*	——— We will fall down before his Foot-ſtool.	We will go into his Tabernacles, we will *Worſhip at his Foot-ſtool.*

The

THE Sacred Council of *Trent* decrees, that, *The Images of* CHRIST, *of the Virgin Mother of* GOD, *and of other Saints, are to be Had and Retained, eſpecially in Churches; and that due Honour and Worſhip is to be Imparted unto them: Not for that any Divinity is believed to be in them; or Vertue, for which they are to be Worſhipped; or that any thing is to be beg'd of them; or that Hope is to be put in them; as, in Times paſt, the* Pagans *did, who put their Truſt in Idols; but becauſe the Honour which is exhibited to them, is refer'd to the firſt Pattern, which they reſemble: So that, by the Images which we Kiſs, and before which we uncover our Heads, and Kneel, we Adore* CHRIST *and His Saints, whoſe Likeneſs they bear.* And the Second Council of *Nice*, which confirm'd the Ancient Reverence due to Sacred Images, tells us, *That theſe Images the Faithful ſalute with a Kiſs, and give an Honorary Worſhip to them, but not the true* LATRIA *or Divine Worſhip, which is according to Faith, and can be given to none beſides* GOD *himſelf.* Between which degrees of Worſhip [*Latria* & *Dulia*] Proteſtants are ſo loath to make any diſtinction, that, in this place (*a*), they reſtrain the Scripture to the Sence of One Doctor; inſomuch that they make the Commentary of St. *Auguſtin* (peculiar to him alone) the very Text of Scripture, in their Tranſlation; thereby excluding all other Sences and Expoſitions of other Fathers; who either Read and Expound, that Jacob *Ador'd the top of* Joſeph's *Scepter*; or elſe, that *He Adored towards the top of his Scepter:* Beſides which two Sences, there is no other Interpretation of this place, in all Antiquity, but in St. *Auguſtin* only, as *Beza* himſelf confeſſes: And here they add two words more than are in the *Greek* Text, [*Leaning* and *God*:] forcing ἐπὶ τῷ to ſignifie ἐπὶ τὸν, which may be, but is as rare as *Virgæ ejus*, for *Virgæ ſuæ*; and turning the other words clear out of their Order, Place, and form of Conſtruction, which they muſt needs have correſpondent and anſwerable to the *Hebrew* Text, from whence they were tranſlated; which *Hebrew* words themſelves tranſlate in this order, *He Worſhipped towards the Beds-head*; and if ſo, according to the *Hebrew*, then did he worſhip *toward the top of his Scepter*, according to the *Greek*; the difference of both being only in theſe words, *Scepter* and *Bed*; becauſe the *Hebrew* is ambiguous to both, and not in the Order and Conſtruction of the Sentence.

Concil. Tridem. Seſſ. 25.

2 Concil. Nice. Act. 7.

But why is it, that they thus boldly add in one place, and take away in another? Why do they add [*Leaned* and *God*] in one Text, and totally ſuppreſs [*Worſhipped God*] in another? Is it not becauſe they are afraid, leſt thoſe Expreſſions might warrant and confirm the Catholick and Chriſtian manner of Adoring our Saviour *CHRIST* toward the Holy *Croſs*, or before his Image, the *Crucifix*, the *Altar*, &c.? And tho' they make ſo much of the *Greek* Particle [ἐπὶ] as to tranſlate it, *Leaning upon*, rather than *towards*; yet the Ancient *Greek* Fathers * put ſo little force in it, that they expounded and read the Text, as if it were of Phraſe only, and not of any ſignification at all; ſaying, Jacob *adored* Joſeph's *Scepter*; *The People of* Iſrael *adored the Temple, the Ark, the Holy Mount, the place where his Feet ſtood*, and the like: Whereby St. *Damaſcene* proves the Adoration of Creatures, named *Dulia*; to wit, of the *Croſs*, and of *Sacred Images.* If, I ſay, theſe Fathers make ſo little force of the Prepoſitions, as to Infer from theſe Texts, not only Adoration *towards the Thing*, but Adoration *of the thing*; how come theſe, our New Tranſlators, thus to ſtrain and rack the little Particle [ἐπὶ] as to make it ſignifie *Leaning upon*, and utterly to exclude it from ſignifying any thing tending towards Adoration?

* *St.* Chryſ. *Oecum. in Collection. S.* Damaſc. *lib. 1. pro Imagin. Leons. apud* Damaſ.

I would gladly know of them, Whether in theſe places of the *Pſalms* there be any force in the *Hebrew Prepoſitions?* ſurely, no more, than if we ſhould ſay in *Engliſh*, without Prepoſitions, *Adore ye his Holy Hill: We will Adore the place where his Feet ſtood: Adore ye his Foot-ſtool*; for they know, there is the ſame Prepoſition alſo, when it is ſaid, *Adore ye our Lord*; or, as themſelves tranſlate it, *Worſhip the Lord*; where there can be no force nor ſignification of the Prepoſition: And therefore, in theſe places, their Tranſlation is corrupt and wilful; when they ſay, *We will fall down before*, or, *at his Foot-ſtool*, &c. Where they ſhun and avoid, *Firſt*, The term of *Adoration*, which the *Hebrew* and *Greek* duly expreſs, by terms correſpondent in both Languages, throughout the Bible, and are applyed, for the moſt part, to ſignifie Adoring of Creatures. *Secondly*, They avoid the *Greek* Phraſe, which is, at the leaſt, to Adore *towards* theſe Holy things and places: And much more the *Hebrew* Phraſe, which is, to Adore the very things Rehearſed. To *Adore* God's *Foot-ſtool*, (as the *Pſalmiſt* ſaith) *becauſe it is Holy*, or, *becauſe He is Holy*, whoſe Foot-ſtool it is, as the *Greek* readeth. And St. *Auguſtin*, ſo preciſely and Religiouſly reads, *Adore ye his Foot-ſtool*, that he examines the Caſe; and finds, thereby, that the Bleſſed Sacrament muſt be Adored, and that no Good Chriſtian Takes it, before he Adores it.

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An.Dom. 1562,1577,1579	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Colloſſians cap. 3. ver. 5.	(a) ------ *Et Avaritiam quæ eſt* Simulacrorum *Servitus.* [εἰδωλολατρεία.]	-----And Avarice, which is the Service of *Idols.*	(a) ---And Covetouſneſs, which is the Worſhiping of Images.	------ And Covetouſneſs, which is Idolatry.
Epheſians, cap. 5. ver. 5.	------ *Aut Avarus, quod eſt* Idolorum ſervitus.	----- Or Covetous Perſon, which is the Service of *Idols.*	------ Or Covetous man, which is a Worſhipper of Images.	Corrected.
2 Corinth. cap. 6. ver. 16.	(b) *Quis autem conſenſus Templo Dei cum* Idolis? [εἰδώλων.]	And what agreement hath the Temple of God with *Idols?*	(b) How agreeth the Temple of God with Images?	Corrected.
1 *Ep.* John, cap. 5. ver. 21.	*Filioli cuſtodite vos à* Simulacris. [εἰδώλων.]	My little Children, keep your ſelves from *Idols.*	Babes, keep your ſelves from Images.	Corrected.
1 Corinth. cap. 10. ver. 7.	*Neque* Idololatræ [εἰδωλολάτραι] *efficiamini ſicut quidam ex ipſis.*	Neither become ye *Idolaters*, as certain of them.	Be not Worſhippers of Images, as ſome of them.	Corrected alſo in this.

Before

(*a*) BEfore I proceed in this, let me ask our *Engliſh* Tranſlators, What is the moſt proper, and beſt *Engliſh* of εἰδωλον, εἰδωλολάτρης, εἰδωλολατρεία; *Idolum, Idololatra, Idololatria?* Is it not *Idol, Idolater, Idolatry?* Are not theſe plain *Engliſh* words, and well known in our Language? Why then need they put three Words for one, [*Worſhipper of Images,*] and [*Worſhipping of Images?*] Whether is the more natural and convenient Speech, either in our *Engliſh* Tongue, or for the Truth of the thing, to ſay, as the Holy Scripture does, *Covetouſneſs is Idolatry*; and conſequently, *The Covetous Man is an Idolater*: or to ſay, as their firſt Abſurd Tranſlations have it, *Covetouſneſs is Worſhipping of Images*, and the *Covetous Man is a Worſhipper of Images?* I ſuppoſe, they will ſcarce deny, but that there are many *Covetous Proteſtants*, and, perhaps, of their Clergy too, that may be put in the Liſt with thoſe, of whom the Apoſtle ſpeaks, when he ſays, there are ſome *whoſe Belly is their God*: And tho' theſe make an *Idol* of their Money and their Bellies, by *Covetouſneſs* and *Gluttony*; yet they would doubtleſs take it ill from us, if in their own Scripture-Language, we ſhould call them *Worſhippers of Images*. Who ſees not, therefore, what great difference there is between *Idol* and *Image*, *Idolatry* and *Worſhipping of Images*? Even ſo much is there between St. *Pauls* Words, and the *Proteſtant* Tranſlation; but becauſe in their latter Tranſlations they have Corrected this ſhameful Abſurdity, I will ſay no more of it.

(*b*) In this other, not only their Malice, but their full intent and ſet-purpoſe of deluding the poor ſimple People appears; This Tranſlation being made, when *Images* were plucking down throughout *England*, to create in the People a Belief, That the Apoſtle ſpake againſt Sacred *Images* in Churches; whereas his words are againſt the *Idols*, and *Idolatry* of the *Gentiles*; as is plain from what goes before, exhorting them not to joyn with Infidels: for, ſays he, *How agreeth the Temple of* God *with Idols?* [not, *with Images*] for *Images* might be had without Sin, as we ſee the *Jews* had the Images of the *Cherubims*, and the Figures of *Oxen* in the *Temple*, and the Image of the *Brazen Serpent* in the Wilderneſs, by GOD's Appointment; tho', as ſoon as they begun to make an *Idol* of the *Serpent*, and Adore it as their God, it could no longer be kept without Sin. By this corrupt cuſtom of tranſlating *Image*, inſtead of *Idol*, they ſo bewitched their deceived Followers, as to make them deſpiſe, contemn, and abandon, even the very Sign and Image of Salvation, the Croſs of CHRIST, and the Crucifix; whereby the manner of his bitter Death and Paſſion is repreſented; notwithſtanding their ſigning and marking their Children with it in their Baptiſm, when they are firſt made Chriſtians.

By ſuch wilful Corruptions, in theſe and other Texts; as, *Be not Worſhippers of Images, as ſome of them*; and, *Babes, keep your ſelves from Images*, which, the more to Impreſs in the Minds of the Vulgar, they writ upon their Church Walls; The People were animated to break down, and caſt out of their Churches, the Image of our Bleſſed *Saviour*, His Bleſſed *Mother*, and the Twelve *Apoſtles*, &c. with ſo full and general a reſolution of defacing and extirpating all Tokens or Marks of our Saviour's Paſſion, that they broke down the very Croſſes from the tops of Church-Steeples, where they could eaſily come to them. And tho', in their latter Tranſlations, they have corrected this Corruption; yet do ſome of the People ſo freſhly, to this day, retain the Malice impreſs'd by it upon their Parents, that they have preſum'd to break the Croſs, lately ſet on the Pinacle of the Porch of *Weſtminſter-Abbey*: And the more to ſhew their ſpight towards that Sacred Sign of our Redemption, the Holy Croſs, plac'd it, not long ſince, upon the Foreheads of *Bulls* and *Maſtiff Dogs*; and ſo drove them in the Streets of *London*, to the Eternal ſhame of ſuch as receive it in their Baptiſm, and pretend to Chriſtianity. What could *Jews* or *Infidels* have done more? Was it not enough to break it down from the tops of Churches, and to put up the Image of a *Dragon* (the Figure wherein the Devil himſelf is uſually repreſented) as upon *Bow-Church**, in the mid'ſt of the City, but they muſt place it ſo contemptuouſly in the Foreheads of Beaſts and Dogs?

In how great eſteem the Holy Croſs was had by Primitive Chriſtians, the Fathers of thoſe days have ſufficiently teſtify'd in their Writings: *This Croſs*, ſays St. *Chryſoſtome*, *We may ſee ſolemnly us'd in Houſes, in the Market, in the Deſart, in the Ways, on Mountains and Hills, in Valleys*, &c. Contrary to which, the Pretended Reformers of our Times, have not only caſt it out of their *Houſes*, but out of their *Churches* alſo: They have broken it down from all *Market-places*, from *Hills, Mountains, Valleys*, and *High-ways*: So that in all the Roads in *England*, there is not One *Croſs* left ſtanding entire, that I have ever heard of, except one called † *Raiſh Croſs* (which I have often ſeen) upon a Wild-Heath or Mountain, near *Danby* Forreſt, in the *North* Riding of *York-ſhire*.

* *Why might not a Cock, (the Animal by which our Saviour was pleaſed to admoniſh St.* Peter *of his Sin) have been plac'd upon* Covent-Garden *Church, rather than a* Serpent? *or a* Croſs *on* Bow *Church rather than a* Dragon?

† *The Inhabitants of* Danby, Roſdale, Weſterdale, *and* Farndale *may glory before all parts in* England, *that they have a Croſs ſtanding to this day entire, in the mid'ſt of them.*

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1 Corinth. cap. 5. ver. 9, 10.	(a) *Scripſi vobis in Epiſtola ne commiſceamini fornicariis, non utique fornicariis hujus Mundi, aut Avaris, aut rapacibus, aut* Idolis Servientibus, [εἰδωλολάτραις] *alioquin debueratis de hoc Mundo exiſſe: Nunc autem ſcripſi vobis non commiſceri; ſi is qui Frater nominatur, eſt fornicator aut avarus, aut* Idolis Serviens, &c. εἰδωλολάτρης.	I wrote to you in an Epiſtle, not to keep Company with Fornicators; I mean, not the Fornicators of this World, or the Covetous, or the Extortioners, or *Servers of Idols*; otherwiſe you ſhould have gone out of this World. But now I have writ to you, not to keep Company; if he that is named a Brother be a Fornicator or Covetous Perſon, or a *Server of Idols*, &c.	(a) I wrote to you, that you ſhould not Company with Fornicators: And I meant not all of the Fornicators of this World, either of the Covetous or Extortioners, either the Idolaters, &c. But that ye Company not together; if any that is called a Brother, be a Fornicator, or Covetous, or a Worſhipper of Images, &c.	It is Corrected in this Bible.
Romans, cap. 11. ver. 4.	(b) *Reliqui mihi ſeptem millia virorum qui non curvaverunt Genua ante Baal.*	I have left me Seven Thouſand Men that have not bowed their Knees to Baal.	I have left me ſeven Thouſand Men that have not bowed their knees to the Image of Baal.	I have left me ſeven Thouſand Men that have not bowed their Knees to the *Image* of Baal.
Acts Apoſ. cap. 19. ver. 35.	*Viri Epheſi quis enim eſt Hominum qui neſciat Epheſiorum civitatem cultricem eſſe Magnæ Dianæ* & Jovis prolis? τῆ διιπετοῦς;	Ye Men of *Epheſus*, for what Man is there that knoweth not the City of the Epheſians, to be a Worſhipper of Great Diana, and Jupiter's *Child*?	Inſtead of *Jupiters Child*, they tranſlate, The Image which came down from Jupiter.	And here they tranſlate, *The Image which fell down from Jupiter.*
Exodus, cap. 20. ver. 4.	*Non facies tibi* Sculptile פֶּסֶל εἴδωλον.	Thou ſhalt not make to thy ſelf any Graven *thing*.	Thou ſhalt not make to thy ſelf any Graven Image.	Thou ſhalt not make to thee any *Graven Image*.

How

(*a*) HOw Malitious and Heretical was their Intention, who, in this one Sentence, made St. *Paul* ſeem to ſpeak two diſtinct things, calling the *Pagans*, [*Idolaters*;] and ſuch Wicked Chriſtians as ſhould commit the ſame Impiety, [*Worſhippers of Images*]; whereas the Apoſtle uſes but one and the ſelf-ſame *Greek* Word, in ſpeaking both of *Pagans* and *Chriſtians*? It is a wilful and moſt notorious Corruption; for in the firſt place, ſpeaking of *Pagans*, the Tranſlator, according to the Text, names *Idolater*; but in the latter part of the Verſe, ſpeaking of *Chriſtians*, they tranſlate the very ſelf ſame *Greek* Word, *Worſhipper of Images*. And what reaſon had they for this, but to make the Simple and Ignorant *Reader* think, that St. *Paul* ſpeaks here not only of *Pagan Idolaters*, but alſo of *Catholick Chriſtians*, that Reverently kneel in Prayer before the Holy Croſs, or Images of our Saviour *CHRIST*, and his Saints; as tho' the Apoſtle had commanded ſuch to be avoided? All the other Words, *Covetous*, *Fornicators*, *Extortioners*, they tranſlated alike, in both places, both of *Pagans* and *Chriſtians*: Only this Word [*Idolaters*] not ſo, but Pagans, *Idolaters*; and Chriſtians, *Worſhippers of Images*. Was not this done on purpoſe, to make both ſeem all One; and to ſignifie that *Chriſtians*, doing Reverence before Sacred Images (which *Proteſtants* call *Worſhipping of Images*) are more to be avoided than the *Pagan Idolaters*: Whereas the Apoſtle, ſpeaking of *Pagans* and *Chriſtians* that committed one and the ſelf ſame Heinous Sin whatſoever, commands the *Chriſtian* in that caſe to be avoided for his amendment, leaving the *Pagan* to himſelf, and to *GOD*, as having not to do to judge him.

(*b*) Beſides their falſly tranſlating *Image* inſtead of *Idol*, they have alſo another way of falſifying and corrupting the Scripture, by thruſting the word *Image* into the Text, when in the *Hebrew* or *Greek* there is no ſuch thing; as in theſe notorious Examples, *To the Image of* Baal: *The Image that came down from* Jupiter: where they are not content to underſtand *Image* rather than *Idol*, but they muſt intrude it into the Text, tho' they know full well it is not in the *Greek*.

Not unlike to this kind of Falſification, is that which is crept as a Leproſie through all their Bibles, and which, it ſeems, they are reſolv'd never to Correct; *viz.* Their tranſlating *Sculptile* and *Conflatile*, *Graven Image*, and *Molten Image*; namely, in the Firſt Commandment; where they cannot be Ignorant, that in the *Greek* it is *Idol*, and in the *Hebrew*, ſuch a Word as ſignifies only a *Graven thing*, not including this word *Image*. They know that *GOD* commanded to make the Images of *Cherubins*, and of *Oxen*, in the Temple, and of the *Brazen Serpent* in the Deſart; and therefore their Wiſdoms might have conſidered, that he forbad not all *Graven Images*, but ſuch as the *Gentiles* Made, and Worſhipped for Gods; and therefore, *Non facies tibi Sculptile*, concurs with thoſe words that go before, *Thou ſhalt have none other Gods but me*. For ſo to have an Image as to make it a God, is to make it more than an Image: and therefore, when it is an *Idol*, as were the *Idols* of the *Gentiles*, then it is forbid by this Commandment. Otherwiſe, when the Croſs ſtood many Years upon the Table, in Queen *Elizabeth*'s Chappel, pray was it againſt this Commandment? Or was it Idolatry in Her Majeſty, and Her Councellors, that appointed it there? Or do their Brethren the *Lutherans* beyond Seas, at this day, commit Idolatry againſt this Commandment, who have in their Churches the *Crucifix*, and the Holy Images of the Mother of *God*, and of St. *John* the Evangeliſt? Or if the whole Story of the Goſpel, concerning our Saviour *Chriſt*, were drawn in Pictures and Images in their Churches, as it is in many of Ours, would they ſay, it were a breach of this Commandment? Fie for ſhame! fie for ſhame! that they ſhou'd with ſuch Intollerable Impudence and Deceit, abuſe and bewitch the Ignorant People, againſt their own Knowledge and Conſciences.

For do they not know, that *God* many times forbad the *Jews*, both Marriages, and other Converſation with the *Gentiles*, leſt they might fall to Worſhip their Idols as *Solomon* did, and as the *Pſalm* reports of them? This then is the meaning of the Commandment, neither to make the Idols of the *Gentiles*, nor any other like unto them; and to that end, as did *Jeroboam* in *Dan* and *Bethel*. By this Commandment we are forbidden (*not to make Images*, but) to make *Idols*, or to Worſhip *Images*, or any thing elſe as *God*. *I do not*, ſays St. *Jo. Damaſcene*, *Worſhip an Image as God*; *but by the Images and Saints*, *I give Adoration and Honour to God*, *for whoſe ſake I reſpect and reverence thoſe that are his Friends*. *All over the World*, ſays Pope *Adrian I.* *wherefoever Chriſtianity is Profeſs'd*, *Sacred Images are Honour'd by all the Faithful*, &c. *By the Image of the Body*, *which the Son of God took for our Redemption*, *we Adore our Redeemer who is in Heaven*; *For*, *far be it from us*, *that we* (as ſome Calumniate) *ſhou'd make Gods of Images*: *We only expreſs the Love and Zeal we have for God*, *and his Saints*: *And as we keep the Books of the Holy Scripture*, *ſo do we the Images*, *to mind us of our Duty*, *ſtill preſerving entire the Purity of our Faith*. Learn from St. *Jerom*, after what manner they made uſe of Holy *Images* in his time; he writes in the Epitaph of *Paula*, *That ſhe Adored proſtate on the Ground*, *before the Croſs*, *as if ſhe ſaw our Lord hanging on it*. And in *Jonas cap.* 4. he proves, That out of the Veneration and Love they had for the Apoſtles, they generally Painted their Images on the Veſſels, which are call'd *Saucomanies*. And will *Proteſtants* ſay, that this was Idolatry?

3. *Reg.* 12. *Pſal.* 105. St. *Jo. Damaſcen. Orat.* 3. *Adrian I. Pontif. Rom. Concil. & Irenæ. Imp.*

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An.Dom. 1562,1577,1579	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Iſaiah, cap. 30. ver. 22.	(a) *Et contaminabis laminas* Sculptilium *argenti tui & veſtimentum* Conflatilis *auri tui, &c.*	And thou ſhalt contaminate the Plates of the *Sculptils* of thy Silver, and the Garment of the *Molten* of thy Gold.	(a) Ye ſhall defile alſo the Covering of the Graven Images of Silver, and the Ornament of thy Molten Images of Gold.	In this alſo they tranſlate *Graven and Molten Images*, inſtead of *Graven and Molten things* [or *Idols.*]
Habbak. cap. 2. ver. 18.	*Quid prodeſt* Sculptile, *quia ſculpſit illud fictor ſuus* Conflatile, & *Imaginem falſam?* פֶּסֶל כִּי פְּסָלוֹ } γλυπτὸν ὅτι ἐγλύψαν αὐτὸ χώνευμα.	What profiteth the thing *Engraven*, that the forger thereof hath Graven it a Molten, and a falſe Image?	What profiteth the Image, for the Maker thereof hath made it an Image, and a Teacher of Lyes?	What profiteth the *Graven Image*, that the Maker thereof hath Graven it, the Molten *Image*, *and a teacher of Lies?*
Daniel, cap. 14. ver. 4.	(b) *Quia non colo* Idola *manufacta*, [εἴδωλα χειροποίητα.]	Becauſe I worſhip not *Idols* made with hands.	(b) I Worſhip not things that be made with hands.	Tho' they have Corrected it, yet the two laſt Chapters are omitted in their ſmall Impreſſions for *Apocrypha.*

For

(*a*) FOr theſe two *Hebrew* words [*Peſilim* and *Maſſechoth*] which are in *Latin*, *Sculptilia* and *Conflatilia*, they tranſlate *Images*; neither Word being *Hebrew* for an *Image*, no more than if one ſhould ask, what is *Latin* for an *Image?* and they ſhould tell him *Sculptile*: Whereupon he ſeeing a fair Painted Image in a Table, might perhaps ſay, *Ecce egregium Sculptile*; which, doubtleſs, every Boy in the *Grammar-School* would laugh at And this I tell them, becauſe I perceive their endeavour to make *Sculptile* and *Image* all one; which is moſt evidently falſe, and to their great ſhame appears in theſe Words of *Abacuc*, *Quid prodeſt Sculptile?* &c. which, contrary to the *Hebrew* and *Greek*, they tranſlate, *What profiteth the Image?* &c (as you may ſee in the former Page).

I wiſh every common Reader were able to diſcern their Falſhood in this place: Firſt, They make *Sculpere Sculptile* no more than *to make an Image*: which being abſurd, as I have hinted, (becauſe the Painter or Embroiderer making an Image, cannot be ſaid *Sculptere Sculptile*) might teach them that the *Hebrew* has in it no ſignification of *Image*, no more than *Sculpere* can ſignifie *to make an Image*: And therefore the *Greek* [ϛλυπτὸν] and the *Latin* [*Sculptile*] preciſely (for the moſt part) expreſs neither more nor leſs than a *thing Graven*; but yet mean always by theſe words, *a Graven Idol*, to which ſignification they are appropriated by uſe of Holy Scripture; as are alſo *Simulacrum*, *Idolum*, *Conflatile*, as ſometimes *Imago*: In which ſenſe of ſignifying *Idols*, if they did repeat *Images* ſo often, altho' the Tranſlation were not preciſe; yet were it in ſome part tolerable, becauſe the Senſe were ſo; but when they do it to bring all Holy Images into contempt, even the Image of our Saviour *Chriſt* Crucified, they may juſtly be controuled for falſe and Heretical Tranſlators. — *Conflatile*, here alſo they falſly tranſlate *Image*, as they did before in *Iſaiah*, and as they have done *Sculptile*, tho' two different Words; and, as is ſaid, each ſignifying another different thing from *Image*. But where they ſhould tranſlate *Image*, as *Imaginem falſam*, *a falſe Image*, they tranſlate another thing, without any neceſſary pretence either of *Hebrew* or *Greek*, clearly avoiding here the Name of *Image*; becauſe this place tells them, That the Holy Scripture ſpeaketh againſt *Falſe Images*; or, as themſelves tranſlate, ſuch *Images* as teach *Lyes*, repreſenting falſe Gods, which are not *Idolum nihil eſt*, (as the Apoſtle ſays) and *non ſunt Dii*, *qui manibus fiunt*. Which diſtinction of *Falſe* and *True* Images, our *Proteſtant* Tranſlators will not have, becauſe they condemn all *Images*, even Holy and Sacred alſo; and therefore make the Holy Scriptures to ſpeak herein, according to their own Fancies. What Monſtrous and Intollerable Deceit is this?

(*b*) Wherein they proceed ſo far, That when *Daniel* ſaid to the King, *I Worſhip not Idols made with hands*, they make him ſay, *I Worſhip not things that be made with hands*; leaving out the word *Idols* altogether; as tho' he had ſaid, nothing made with hands were to be Adored; not the Ark, nor the Propitiatory, no, nor the Holy *Croſs* it ſelf, on which our Saviour ſhed his precious Blood. As before they added to the Text, ſo here they diminiſh and take from it as boldly, as if there had never been a Curſe denounced againſt ſuch Manglers of Holy Scripture.

See you not, that it is not enough for them to corrupt and falſifie the Text, and to add and take away *Words* and *Sentences* at their pleaſures, but their unparallel'd preſumption emboldens them to deprive the People of whole Chapters and Books, as the two laſt Chapters of *Daniel*, and the reſt which they call *Apocrypha*, which are quite left out in their New Bibles. When all this is done, the poor ſimple People muſt be glad of this caſtrated Bible, for their *Only Rule of Faith*. *Va! Va!*

The reaſon they give for rejecting them is (as I told you above), *That they have formerly been doubted of*; but if you demand, why they do not, for the ſame reaſon, reject a great many more in the *New-Teſtament?* The whole Church of *England* anſwers you, in Mr. *Rogers*'s Words, and by him; *How be it we judge them* [viz. Books formerly doubted of in the New-Teſtament] *Canonical, not ſo much becauſe Learned and Godly Men in the Church ſo have, and do receive and allow of them, as for that the Holy Spirit in our Hearts do teſtifie that they are from GOD.* Roger's *Defence of the* 39 *Articles*, *pag.* 31, 32. So that *Proteſtants* are purely beholden to the Private Spirit in the Hearts of their Convocation-Men, for almoſt half of the *New-Teſtament*; which had never been admitted by them in the Canon of *Scripture*, if the ſaid *Private Spirit in their Hearts had not teſtify'd their being from GOD*; no more than the reſt call'd *Apocrypha*, which they not only thruſt out of the Canon, but omit to publiſh in their ſmaller Impreſſions of the Bible; becauſe forſooth, the Holy [private] Spirit in their Hearts, teſtifies them to ſpeak too expreſly againſt their Heretical Doctrines.

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An. Dom. 1562,1577,1579.	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Acts Apoſ. cap. 2. ver. 27.	(a) *Quoniam non derelinques* animam meam in Inferno. נֶפֶשׁ לְשְׁאוֹל ψυχὴν εἰς ἅδου.	Becauſe thou wilt not leave my *Soul in Hell.*	(a) Thou ſhalt not leave my Carcaſs in the Grave. ---*Beza.* Thou wilt not leave my Soul in the Grave. (*Bib.* 1579.)	It is Corrected in this Tranſlation.
Geneſis, cap. 37. ver. 35.	(b) *Deſcendam ad filium meum lugens in* infernum [שְׁאוֹל ἅδης, *Infernus*; for ſo are the Hebr. Greek, and Latin words for *Hell.*]	I will go down to my Son into *Hell* mourning.	(b) I will go down into the Grave unto my Son mourning.	(b) I will go down into the *Grave.*
Geneſis, cap. 42. ver. 38.	*Deducetis Canos meos cum dolore ad* Inferos.	You will bring down my Gray Hairs with Sorrow unto *Hell.*	Inſtead of Hell, they ſay Grave.	For *Hell*, they alſo ſay, *Grave.*
Geneſis, cap. 44. ver. 29,31.	*Deducetis Canos meos cum mœrore ad* Inferos.	---- With Sorrow unto *Hell.*	with ſorrow unto the Grave.	With ſorrow unto the *Grave.*
III Reg. cap. 2. ver. 6, 9.	-----*Ad* Inferos.	------ Unto *Hell.*	----- To the Grave.	----To the *Grave.*

THE Doctrine of our Pretended Reformers, is, *That there was never, from the beginning of the World, any other place for Souls, after this Life, but only Two*, to wit, *Heaven for the Bleſſed*, and *Hell for the Damned*. This Heretical Doctrine includes many Erroneous Branches: *Firſt*, That all the Holy Patriarchs, Prophets, and other Holy Men, of the *Old Teſtament*, went not into a *Third Place*, called, *Abraham's Boſom*, or *Limbus Patrum*; but immediately to *Heaven*: That they were in *Heaven* before our Bleſſed Saviour had ſuffer'd Death for their Redemption, whence it will follow, That our Saviour was not the firſt Man that Aſcended, and entred into *Heaven*. Moreover, by this Doctrine it will follow, That our Saviour *Chriſt* deſcended not into any *Third Place* (in our Creed call'd *Hell*) to deliver the Fathers of the *Old Teſtament*, and to bring them Triumphantly with him into *Heaven*: And ſo, that Article of the Apoſtles Creed, concerning our Saviour's *Deſcent into Hell*, muſt either be put out, (as indeed it was by *Beza* in the Confeſſion of his Faith, Printed *Anno.* 1564.) or it muſt have ſome other meaning; to wit, Either the lying of his Body in the Grave; or, (as *Calvin*, and his Followers will have it) The Suffering of Hell-Torments, and Pains upon the Croſs.

Calvin's *Inſtit. lib.* 2. *c.* 16. *Sect.* 10. *& in his Catechiſm.*

(*a*) In defence of theſe Erroneous Doctrines, they moſt wilfully corrupt the Holy Scriptures; and eſpecially *Beza*, who in his *New Teſtament*, Printed by *Robert Stephanus*, *Anno*, 1556. makes our Bleſſed Saviour *Chriſt* ſay thus to his Father, *Non Derelinques Cadaver meum in Sepulchro*; for that which the *Hebrew*, *Greek*, and *Latin*, and St. *Hierom*, according to the *Hebrew* ſay, *Non derelinques, animam meam in Inferno*. Thus the Prophet *David* ſpake it in *Hebrew*: Thus the *Septuaginta* uttered it in *Greek*: Thus the Apoſtle St. *Peter* alledges it: Thus St. *Luke* in the *Acts of the Apoſtles*: And for this, St. *Auguſtin* calls him an *Infidel* that denies it. Yet all this would not ſuffice to make *Beza* tranſlate it ſo; becauſe, as he ſays, He would avoid (certain *Errors*, as he calls them) the Catholick Doctrine of *Limbus Patrum* and *Purgatory*. And therefore, becauſe elſe it would make for the *Papiſts* Doctrine, he tranſlates *Animam*, Carcaſs; *Infernum*, Grave.

Pſal. 15. *cap.* 2.

See Beza's *Annot. in Act.* 2.

And tho' our *Engliſh* Tranſlators are aſham'd of this foul and abſurd Corruption; yet their Intention appears to come not much, if any thing at all, ſhort of *Beza's*; for, in their Bible of 1579. they have it in the Text, *Thou wilt not leave my Soul in the Grave*; and in the Margent, they put, *or Life, or Perſon*; thereby advertiſing the Reader, that if it pleaſe him, he may read thus, *Thou ſhalt not leave my Life in the Grave*, or, *Thou ſhalt not leave my Perſon in the Grave*: As tho' either Man's *Soul* or *Life* were in the *Grave*, or *Anima* might be tranſlated *Perſon*. I ſaid, They were aſhamed of *Beza's* Tranſlation; but one would rather think, they purpoſely deſign'd to make it worſe, if poſſible. But you ſee the laſt Tranſlators have indeed been aſham'd of it, and have Corrected it. See you not now, what monſtrous and abſurd work our firſt Pretended Reformers made with the Holy Scriptures, on purpoſe to make it ſpeak for their own turns? By their putting *Grave* in the Text, they deſign to make it a certain and abſolute Concluſion, (howſoever you Interpret *Soul*) that the Holy Scripture, in this place, ſpeaks not of *Chriſt's* being in *Hell*, but only in the *Grave*; and that according to his *Soul*, *Life*, or *Perſon*, (or, as *Beza* ſays, his *Carkaſs*.) And ſo his *Soul in Hell*, as the Scripture ſpeaks, muſt be his *Carkaſs*, *Soul*, or *Life* in the *Grave*, with them. But St. *Chryſoſtome* ſays, *He deſcended to Hell, that the Souls which were there bound, might be looſed*. And as plain are the words of St. *Ireneus*; *During the three days He converſed where the Dead were: As the Prophecy ſays of him, He remembred his Holy Ones, who were Dead, thoſe who before ſlept in the Land of Promiſe; He deſcended to them, to fetch them out, and ſave them.*

St. Chryſ. *in* Eph. 4. St. Irenæus *Lib.* 5. *fine.*

(*b*) How abſurd alſo is this Corruption of theirs, *I will go down into the Grave, unto my Son?* as tho' *Jacob* thought that his Son *Joſeph* had been Buried in a *Grave*; whereas, a little before, he ſaid, that ſome *Wild Beaſt had Devoured him*: But if they mean the ſtate of all Dead-Men, by *Grave*, why do they call it *Grave*, and not *Hell*, as the Word is in *Hebrew*, *Greek*, and *Latin*? But I muſt demand of our latter Tranſlators, Why they did not Correct this, as they have done the former, ſeeing the *Hebrew*, *Greek*, and *Latin* words are the ſame in both? It cannot be through Ignorance, I find: No! it muſt have been purely out of a Deſign, to make their Ignorant Reader believe, that the Patriarch *Jacob* ſpake of his Body only to deſcend into the *Grave* to *Joſeph's* Body: For as concerning *Jacob's* Soul, that (by their Opinion) was to aſcend immediately after his Death into Heaven, and not to deſcend into the *Grave*. But if *Jacob* were forthwith to aſcend in Soul, how could he ſay, as they tranſlate, *I will go down into the Grave, unto my Son, Mourning?* As if, according to their Opinion, he ſhould ſay, *My Sons Body is devoured of a Beaſt, and his Soul is gone up into Heaven*: Well, *I will go down to him into the Grave.*

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An.Dom. 1562,1577,1579	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Pſalm 85. ver. 13.	(a) *Et eruiſti animam meam ex* Inferno inferiori.	Thou haſt delivered my Soul from the *lower Hell.*	(a) Thou haſt delivered my Soul from the loweſt Grave.	Inſtead of *lower* Hell, they ſay, *loweſt* Hell.
Pſalm 89. ver. 49.	(b) *Eruit animam ſuam de manu* Inferi.	Shall he deliver his Soul from the hand of *Hell?*	(b) Shall he deliver his Soul from the hand of the Grave?	Shall he deliver his Soul from the hand of the *Grave?*
Hoſea, cap. 13. ver. 14.	*Ero mors tua, O mors, morſus tuus ero* Inferne, שְׁאוֹל	O Death, I will be thy Death; I will be thy ſting, O *Hell.*	—O Grave, I will be thy Deſtruction.	O Death, I will be thy *Plagues;* O *Grave,* I will be thy Deſtruction.
1 Corinth. cap. 15. ver. 55.	*Ubi eſt mors ſtimulus tuus? ubi eſt* Inferne *victoria tua?* [ᾅδη]	Where is, O Death, thy Sting, where is, O *Hell,* thy Victory?	O Death, where is thy Sting? O Grave, where is thy Victory?	For *Hell,* they ſay *Grave.*
Pſalm 6. ver. 5.	*In* Inferno *autem quis confitebitur tibi?*	But in *Hell,* who ſhall confeſs to thee?	They ſay, In the Grave.	In the *Grave, who ſhall give thee Thanks?*
Proverbs, cap. 27. ver. 20.	Infernus & *Perditio nunquam implentur.*	*Hell* and Deſtruction are never full.	The Grave and Deſtruction are never full.	Corrected.
Hebrews, cap. 5. ver. 7.	(c) *Qui in diebus Carnis ſuæ preces ſupplicationeſque ad eum qui poſſit illum ſalvum facere à morte cum clamore valido & Lachrymis offerens exauditus eſt* pro ſua Reverentia, [ἀπὸ τῆς εὐλαβείας]	Who in the days of his Fleſh, with a ſtrong Cry and Tears, offering Prayers and Supplications to him that could ſave him from Death, was heard *for his Reverence.*	(c) Which in days of his Fleſh, offered up Prayers, with ſtrong Crying, unto him that was able to ſave him from Death, and was heard, In that which he feared.	Who in the days, &c. *And was heard in that he feared.*

Under-

(*a*) UNderſtand, Good *Reader*, that in the *Old Teſtament*, none Aſcended into *Heaven*, *This way of the Holies* (as the Apoſtle ſays) *being not yet made open*; becauſe our Saviour *Chriſt* himſelf was to *Dedicate that New and Living way*, and begin the Entrance in his own Perſon, and by his Paſſion to open *Heaven*; for none but He was found worthy to open the *Seals*, and to read the *Book*. Therefore (as I ſaid before) the common Phraſe of the Holy Scripture, in the *Old Teſtament*, is even of the beſt of Men, as well as others, that dying, they went down *ad Inferos*, or, *ad Infernum*; that is, deſcended not to the *Grave*, which received their Bodies only; but, *ad Inferos*, *into Hell*, a common Receptacle for their Souls. Heb. 9. ver. 8. Heb. 10. ver. 20.

So we ſay in our Creed, That our Saviour *CHRIST* himſelf deſcended into *Hell*, according to his Soul. So St. *Hierom*, ſpeaking of the State of the *Old Teſtament*, ſays, *If* Abraham, Iſaac, *and* Jacob *were in Hell, who was in the Kingdom of Heaven?* And again, *Before the Coming of* CHRIST, Abraham *was in Hell; after his Coming, the Thief was in Paradice.* And leſt it might be objected, that *Lazarus* being in *Abraham's* Boſom, ſaw the Rich Glutton a far off in *Hell*; and that therefore, both *Abraham* and *Lazarus* ſeem to have been in *Heaven*: the ſame Holy Doctor reſolves it, That *Abraham* and *Lazarus* alſo were in *Hell*, but in a place of great Reſt and Refreſhing; and therefore very far off from the miſerable wretched Glutton, that lay in Torments. Which is alſo agreeable to St. *Auguſtin's* Interpretation of this place, in the *Pſalm*, *Thou haſt delivered my Soul from the Lower Hell*; who makes this Senſe of it, That the *Lower Hell* is it, wherein the Damned are Tormented, The *Higher Hell* is that, wherein the Souls of the Juſt reſted, calling both Places by the Name of *Hell*. To avoid this diſtinction of the *Inferior* and *Higher Hell*, our firſt Tranſlators, inſtead of *Lower Hell*, rendred it *Loweſt Grave*; which they would not for ſhame have done, had they not been afraid to ſay in any place of Scripture (how plain ſoever) that any Soul was deliver'd or return'd from *Hell*; leſt it might there follow, that the Patriarchs, and our Saviour *CHRIST* were in ſuch an *Hell*: And tho' the laſt Tranſlation has reſtor'd the word *Hell*, in this place; yet ſo loath were our Tranſlators to hear the Scripture ſpeak of *Limbus Patrum* or *Purgatory*, that they ſtill retain'd the Superlative *Loweſt*, leſt the Comparitive *Lower* (which is the true Tranſlation) might ſeem more clearly to evince this Diſtinction between the *Superior* and *Inferior Hell*; tho' they could not at the ſame time be Ignorant of this Sentence of *Tertullian*; *I know that the Boſom of* Abraham *was no Heavenly place, but only the* Higher Hell; or *the higher part of* Hell. Nor can I believe, but that they muſt have read theſe Words in St. *Chryſoſtome*, upon that place of *Eſai. I will break the Brazen Gates, and bruiſe the Iron Bars in peeces, and will open the Treaſury darkned*, &c. *So he* (the Prophet) *calls Hell*, ſays he, *For although it were Hell, yet it held the Holy Souls, and precious Veſſels*, Abraham, Iſaac, *and* Jacob. *Epitaph. Nepot. cap.* 3. *St.* Aug. *in* Pſal. 85. ver. 13. Tertul. *lib.* 4. *adverſus Marcion.* S. Chryſoſt. *Hom. quod Chriſtus ſit Deus, To.* 5.

(*b*) And thus all along, where-ever they find the word *Hell*, that is, where it ſignifies the place in which the Holy Fathers of the *Old Teſtament* reſted, called by the Church [*Limbus Patrum*] they are ſure to tranſlate it *Grave*; a Word as much contrary to the ſignification of the *Greek*, *Hebrew*, or *Latin* words, as *Bread* is to the *Latin* word *Lac*. If I ask them, what is *Hebrew*, *Greek*, or *Latin* for *Hell*, muſt they not tell me שְׁאוֹל ἅδης, *Infernus?* If I ask them what words they will bring from thoſe Languages to ſignifie *Grave*, muſt they not ſay, קֶבֶר τάφος, *Sepulchrum?* With what Face then can they look upon theſe willful Corruptions of theirs?

(*c*) Note here another moſt damnable Corruption of theirs; Inſtead of tranſlating (as all Antiquity, with a general and full conſent, has ever done in this place) *That* CHRIST *was heard of his Father, for his Reverence*; they read, *That he was heard in that which he feared*; or, as this laſt Bible has it, *And was heard in that he feared*. And who taught them this Senſe of the Text? doubtleſs *Beza*; who, for the moſt part they follow; and he had it from *Calvin*, who, he ſays, was the firſt that ever found out this Interpretation. — And why Invented *Calvin* this, but to defend his Blaſphemous Doctrine, *That our Saviour Jeſus* CHRIST *upon the Croſs, was horribly afraid of Damnation: And that he was in the very Sorrows and Torments of the Damned: And that this was his deſcending into Hell: And that otherwiſe he deſcended not.* Note this, good *Reader*, and then judge to what wicked end this Tranſlation tends. Who ever heard of greater Blaſphemy; and yet they dare preſume to force the Scripture, by their falſe Tranſlation, to back them in it; *He was heard in that which he feared*: as if they ſhould ſay, He was delivered from Damnation, and the Eternal pains of Hell, of which he was ſore afraid. What dare they not do, who tremble not at this?

The Book, Chapter, and Verse.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An. Dom. 1562,1577,1579.	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Romans, cap. 2. ver. 26.	(a) *Si igitur præputiñ* Juſtitias [δικαιώματα] *legis cuſtodiat*, &c.	If then the *Prepuce* keep the *Juſtices* of the Law, &c.	(a) If the Uncircumciſion keep the Ordinances of the Law.	If therefore the *Uncircumciſion* keep the *Righteouſneſs* of the Law.
St. Luke, cap. 1. ver. 6.	*Erant autem* Juſti [δίκαιοι] *ambo ante Deum incedentes in omnibus mandatis & Juſtificationibus* [καὶ δικαιώμασι] *Domini ſine querela.*	And they were both *Juſt* before God, walking in all the Commandments and *Juſtifications* of our Lord, without blame.	And they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord, blameleſs.	And they were both *Righteous* befor God, walking in all the Commandments and *Ordinances* of the Lord, blameleſs.
Apocalips, cap. 19. ver. 8.	(b) *Byſſinum enim*, Juſtificationes *ſunt Sanctorum.* [τὰ δικαιώματα.]	For the *Silk* are the *Juſtifications* of Saints.	(b) For the fine Linnen are the Righteouſneſs of Saints.	For the *fine Linnen* is the *Righteouſneſs* of Saints.
2 Timoth. cap. 4. ver. 8.	(c) *In reliquo, repoſita eſt mihi Carona* Juſtitiæ, [τῆς δικαιοσύνης,] *quam reddet mihi Dominus in illa die* Juſtus *Judex* [ὁ δίκαιος κριτὴς ἀποδώσει, &c.]	Concerning the reſt, there is laid up for me a Crown of *Juſtice*, which our Lord will *render* to me in that day a *Juſt* Judge.	(c) Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord the Righteous Judge ſhall give me, &c.	For *Juſtice*, they tranſlate *Righteouſneſs*: And for a *Juſt Judge*, they ſay a *Righteous Judge.*
II Theſſalo. cap. 1. ver. 5, 6.	----- *In Exemplum* Juſti [δικαίας] *Judicii Dei, ut digni habeamini in regno Dei, pro quo & patiamini ſi tamen* Juſtum eſt, [δίκαιον ἐστ.] *apud Deum retribuere tribulationem iis qui vos tribulant.*	For an Example of the *Juſt* Judgment of God, that you may be counted worthy of the Kingdom of God for which you ſuffer, that yet it be *Juſt* with God to repay Tribulation to them that Vex you, and to you that are vexed, reſt with us, &c.	Rejoyce, &c. ----- which is a token of the Righteous Judgment of God, that you may be counted worthy of the Kingdome of God, for which ye Suffer. For it is a Righteous thing with God, to recompence Tribulation to them that trouble you, and to you that are troubled reſt.	Here alſo they ſay *Righteous Judgment*, and *Righteous thing*, inſtead of *Juſt*, &c.
Hebrews, cap. 6. ver. 10.	*Non enim* Injuſtus [ἄδικος] *Deus, ut obliviſcatur operis veſtri*, &c.	For God is not *Unjuſt*, that he ſhould forget your Works, &c.	God is not Unrighteous, to forget your good works and labour.	For God is not *Unrighteous*, &c.

(*a*) AS the Article of *Juſtification* has many branches, and as their Errors therein are manifold; ſo are their *Engliſh* Tranſlations accordingly many ways Falſe and Heretical: *Firſt*, Againſt *Juſtification* by *Good-Works*, and by keeping the Commandments, they ſuppreſs the very Name of *Juſtification* in all ſuch places where the word ſignifies the Commandments, or the *Law* of *GOD*; and where the *Greek* ſignifies moſt exactly *Juſtices* and *Juſtifications*, according as our Vulgar *Latin* tranſlates, *Juſtitias & Juſtificationes*, there the *Engliſh* Tranſlations ſay, *Statutes* or *Ordinances*; as you ſee in theſe Examples, where their laſt Tranſlation (becauſe they would ſeem to be doing, tho' to ſmall purpoſe) changes the firſt Corruption [*Ordinances of the Law*] into *Righteouſneſs*; another word, as far from what it ſhould have been (in compariſon) as the firſt: And to what end is all this, but to avoid the term *Juſtifications?* they cannot be Ignorant how different this is from the *Greek*, which they pretend to tranſlate. — In the *Old-Teſtament*, perhaps they will pretend that they follow the *Hebrew* word, which is [חקים]; and therefore they tranſlate *Statutes* and *Ordinances* [*Righteouſneſs* too, if they pleaſe]; but even there alſo, are not the *Seventy Greek Interpreters* ſufficient to teach them the ſignification of the *Hebrew* word, who always Interpret it, δικαιώματα; in *Engliſh*, Juſtifications?

But admit that they may controul the *Septuagint* in the *Hebrew*; yet in the *New-Teſtament* they do not pretend to tranſlate the *Hebrew*, but rather the *Greek*; What reaſon have they then for rejecting the word *Juſt* and *Juſtifications*? ſurely, no other reaſon, but that which their Maſter *Beza* gives for the ſame thing; ſaying, That he rejected the word *Juſtificationes*, on purpoſe to avoid the Cavils that might be made from this word, againſt *Juſtification by Faith*: As if he ſhould ſay, This Word, truly tranſlated according to the *Greek*, might miniſter great occaſion to prove, by ſo many places of Scripture, that Man's *Juſtification* is not by *Faith* only, but alſo by keeping the Law, and obſerving the Commandments of *GOD*; which, therefore, are call'd according to the *Greek* and *Latin*, *Juſtificationes*, becauſe they concur to *Juſtification*, and the making a Man Juſt: As by St. *Luke*'s words, alſo, is well ſignified; which have this Alluſion, that they were both *Juſt*, becauſe they walk'd in all the Juſtifications of our Lord; which they deſignedly ſuppreſs by other words. Beza *in Annotation in* 1 Luk.

(*b*) And hereof alſo it riſes, that when *Beza* could not poſſibly avoid the word in his Tranſlation, (*Apoc* 19. 8. *The Silk is the Juſtifications of Saints*) he helps the matter with this Commentary, *That Juſtifications are thoſe Good Works, which are the Teſtimony of a lively Faith.* But our *Engliſh* Tranſlators have found another way to avoid the word, even in their Tranſlations: For they (becauſe they could not ſay *Ordinances*) tranſlate, *The Righteouſneſs of Saints*; Abhorring the word *Juſtifications of Saints*, becauſe they know full-well, that this word includes the Good-works of Saints; which Works, if they ſhould in tranſlating, call their *Juſtifications*, it would riſe up againſt their *Juſtification by Faith only*: Therefore, where they cannot tranſlate *Ordinances* and *Statues*, which are terms fartheſt off from *Juſtification*, they ſay, *Righteouſneſs*, making it alſo the Plural Number; whereas the more proper *Greek* word for *Righteouſneſs*, is ἐυθύτης (*Dan.* 6. 22.) which there ſome of them tranſlate *Unguiltineſs*, becauſe they will not tranſlate exactly if you would hire them. Beza *Annotat. in* Apoc. 19.

And by their tranſlating *Righteous*, inſtead of *Juſt*, they bring it, that *Joſeph* was a *Righteous* Man, rather than a *Juſt* Man; and *Zachary* and *Elizabeth* were both *Righteous* before *GOD*, rather than *Juſt*; becauſe when a Man is called *Juſt*, it ſounds, that he is ſo indeed, and not by *Imputation* only. Note alſo, That where Faith is joyn'd with the word *Juſt*, they omit not for to tranſlate it *Juſt*, [*The Juſt ſhall live by Faith*] to ſignifie that *Juſtification* is *by Faith alone.* *Rom.* 1.

(*c*) Theſe places (2 *Tim.* 2 *Theſſal.* & *Heb.*) do very fairly diſcover their Falſe and Corrupt Intentions, in concealing the word *Juſtice* in all their Bibles; for, if they ſhould tranſlate truly, as they ought to do, it would Infer, That Men are *juſtly* Crown'd in *Heaven* for their *Good Works* upon *Earth*; and that it is *GOD*'s *Juſtice* ſo to do; and that He will do ſo, becauſe He is a *juſt Judge*; and becauſe he will ſhew his *juſt Judgment*; and He will not forget ſo to do, becauſe He is not *Unjuſt*; as the Ancient Fathers do Interpret and Expound. St. *Auguſtin* moſt excellently declares, That it is *GOD*'s Grace, Favour, and Mercy in making us, by his Grace, to Live and Believe well, and ſo to be worthy of *Heaven*; and his *juſt ce* and *juſt Judgment*, to render and repay Eternal Life for thoſe Works which Himſelf wrought in us: which he thus expreſſes, *How ſhould he render or repay as a juſt Judge, unleſs He had given it as a Merciful Father?* *St.* Chryſ. Theodoret, Oecumen. *upon theſe places.* *St.* Aug. *de Gra. & lib. Arbitr. cap.* 6.

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Romans, cap. 8. ver. 18.	(a) Existimo [λογίζομαι] *enim quod* non sunt condignæ *passiones hujus temporis ad futuram Gloriam*, &c. [οὐκ ἄξια πρὸς τὴν μέλλουσαν δόξαν.]	For *I think* that the Passions of this time are not *Condign to* the Glory to come, that shall be revealed in us.	(a) For I am certainly perswaded, that the afflictions of this time, are not Worthy of the Glory which shall be in us.	For *I reckon*, that the Sufferings of this present time, are not *Worthy* to be compared with the Glory which shall be revealed in us.
Hebrews, cap. 10. ver. 29.	(b) *Quanto magis putatis* deteriora mereri supplicia, [πόσῳ χείρονος ἀξιωθήσεται πείρας,] *qui Filium Dei conculcaverit*, &c.	How much more, think you, doth he *deserve worse punishments*, who hath trodden the Son of God under-foot?	(b) How much sorer shall he be punished, which treadeth underfoot the Son of God?	Of how much sorer punishment, suppose ye, shall he be thought *Worthy*, who hath trodden underfoot the Son of God?
Colossians cap. 1. ver. 12.	(c) *Gratias agentes Deo Patri qui* Dignos, [ἱκανώσαντι] *nos fecit in partem, sortis Sanctorum in lumine.*	Giving thanks to God the Father, who hath made us *worthy* unto the part of the *Lot* of the Saints in the Light.	(c) Giving thanks to God the Father, that hath made us Meet to be partakers of the Inheritance of the Saints in Light.	Giving thanks unto the Father, that hath made us *Meet*, &c.
Psalm 118. ver. 112.	(d) *Inclinavi cor meum ad faciendas Justificationes tuas in Eternum* propter Retributionem.	I have *inclined* my heart to do thy *Justifications for ever for Reward.*	(d) I have applyed my heart to fulfil thy Statutes always, even unto the end.	---*Even unto the end.*
Hebrews, cap. 2. ver. 9.	(e) *Eum autem qui modico quam Angeli minoratus est, videmus Jesum propter passionem mortis gloria & honore coronatum.*	But him that was a little lessened under the Angels, we see Jesus, because of the Passion of Death, Crowned with Glory and Honour.	(c) We see Jesus Crowned with Glory and Honor, which was a little inferior to the Angels, tho' the suffering of Death.	But we see Jesus, who was made a little lower than the Angels, for the suffering of Death, Crowned with Glory and Honour.

(*a*) I Shall not ſay much of this groſs Corruption, becauſe they have been pleas'd to Correct it in their laſt Tranſlation: Nor will I ſtand upon their firſt words [*I am certainly perſwaded*] which is a far greater Aſſeveration, than the Apoſtle uſes; I wonder how they could thus tranſlate that *Greek* word, λογίζομαι; but that they were reſolv'd not only to tranſlate the Apoſtles words falſly, againſt *Meritorious Works*, but alſo to avouch and affirm the ſame luſtily. And for the words following, they are not in *Greek*, as they tranſlate in their firſt *Erg.* Bibles, [*The Afflictions are not worthy of the Glory*,] &c. (becauſe they will not have our Suffering here, tho' for *CHRIST*'s ſake, to Merit Eternal Glory;) but thus, *The Afflictions of this time, are not equal, correſpondent, or comparable to the Glory to come*, becauſe they are ſhort; but the Glory is Eternal, the Afflictions are ſmall and few, in compariſon; the Glory great and abundant, above meaſure. By this the Apoſtle would encourage us to Suffer, as he does alſo in another place, very plainly, when he ſays, *Our Tribulation, which preſently is for a moment and light*, Worketh [*Prepareth*, ſays their Bible, 1577. with a very falſe Meaning] *above Meaſure exceedingly, an Eternal weight of Glory in us*: See you not here, that ſhort Tribulation in this Life *Works*, that is, Cauſes, Purchaſes, and Deſerves an Eternal weight of Glory in the next? And what is that, but to be Meritorious, and worthy of the ſame? as St. *Cyprian* ſays, *O what manner of day ſhall come, my Brethren, when our Lord ſhall recount the* Merits *of every one, and pay us the Reward, or ſtipend of Faith and Devotion?* Here you ſee are *Merits*, and the Reward for the ſame. —Likewiſe St. *Auguſtin*; *The exceeding goodneſs of* God *has provided this, that the Labours ſhould ſoon be ended, but the Rewards of the Merits ſhall endure without end; the Apoſtle teſtifying, the Paſſions of this time are not comparable*, &c. *For we ſhall receive greater Bliſs, than are the Afflictions of all Paſſions whatſoever.*

St. Cyprian *Ep.* 56. *n.* 3 *S.* Auguſt. *Serm.* 57. *de Sanct.*

(*b*) How deceitfully they deal with the Scripture in this place? One of their Bibles very falſly and corruptly leaving out the words, [*Worthy of*, or *Deſerve*] ſaying, *How much ſorer ſhall he be Puniſhed*, &c? And the laſt of their Tranſlations, adding as falſly to the Text, the word [*Thought*] *How much ſorer Puniſhment ſhall he be* thought *worthy of*, &c? And this is done to avoid this conſequence, which muſt have follow'd, by tranſlating the *Greek* word ſincerely; to wit, If the *Greek* here, by their own Tranſlation, ſignifie *to be Worthy of*, or to *Deſerve*, being ſpoken of Pains or Puniſhments deſerved; then muſt they grant us the ſame word to ſignifie the ſame thing, elſe, where in the *New-Teſtament*, when it is ſpoken of deſerving *Heaven*, and the Kingdom of *GOD*, as in *Luk. cap.* 20, and 21. where, if they tranſlate according to the *Greek*, which they pretend to, they ſhould ſay, *May be Worthy*, and, *They that are Worthy*; and not according to the Vulgar *Latin*, which, I ſee, they are willing to follow, when they think it may make the more for their turn.

Bible of 1562.

(*c*) The *Greek* word ἱκανῶσαι, they tranſlate to make *Meet* in this place; but in other places (*viz. Mat.* 3 *c.* 8. 11. & *v.* 8.) they tranſlate, ἱκανὸς, *Worthy*. And why could they not follow the Old *Latin* Interpreter one ſtep further? ſeeing this was the place where they ſhould have ſhew'd their Sincerity, and have ſaid, That *God* makes us *Worthy* of Heavenly Bliſs; becauſe they cannot but know, that if ἱκανὸς be *Worthy*, then ἱκανῶσαι muſt needs be, *to make Worthy*. But they follow their Old Maſter *Beza*, who tells them, That here, and here, and ſo forth, I have follow'd the Old *Latin* Interpreter, tranſlating it *Worthy*; but in ſuch and ſuch a place (meaning this for one) I chuſe rather to ſay *Meet*: What preſumption is here? The *Greek* Fathers Interpret it *Worthy*. St. *Chryſoſtome*, upon this place, ſays, *God doth not only give us Society with the Saints, but makes us alſo Worthy to receive ſo great a Dignity*. And *Occumenius* ſays, *That it is God's Glory to make his Servants Worthy of ſuch good things: And that it is their glory to be made Worthy of ſuch things.*

Beza *Annotat. in* 3. Matth. *No. Teſt.* 1556. Oecum. *in Caten.* St. Baſil *in Orat. Liturg.*

(*d*) Here is yet another moſt notorious Corruption againſt *Merits*; *I have applyed my Heart to fulfil thy Statutes, always, even unto the End*; and for their Evaſion here, they fly to the Ambiguity of the *Hebrew* Word, [עֵקֶב] as if the Seventy Interpreters were not ſufficient to determine the ſame; but becauſe they find it ambiguous, they are reſolv'd to take their liberty, tho' contrary to St. *Hierom*, and the Ancient Fathers, both *Greek* and *Latin*.

(*e*) In fine, So obſtinately are they ſet againſt *Merits*, and *Meritorious Works*, that ſome of them think, that even *Chriſt* himſelf did not *Merit* his own Glory and Exaltation: For making out of which Error, I ſuppoſe, they have tranſpos'd the words of this Text, thereby making the Apoſtle ſay, That *Chriſt* was made Inferiour to Angels by his ſuffering Death; that is, ſays *Beza*, *For to ſuffer Death*; by which they quite exclude the true Senſe [*That for ſuffering Death, he was Crown'd with Glory*;] which are the true words and meaning of the Apoſtle. But in their laſt Tranſlations, they ſo place the words, that they will have it left ſo ambiguous, that you may follow whether ſenſe you will: Intolerable is their Deceit!

See Calvin *in Epiſt. ad Philip.*

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St. John, cap. 1. ver. 12.	(a) *Quotquot autem receperunt eum, dedit eis* potestatem ἐξουσίαν. *filios Dei fieri.*	But as many as received him, he gave them *Power* to be made the Sons of God.	(a) **But as many as received him, he gave them** Prerogative, [*Dignity* saith *Beza*] **to be the Sons of God.**	Corrected.
1 Corinth. cap. 15. ver. 10.	(b) ---*Sed abundantius illis omnibus laboravi: non ego autem* sed Gratia Dei mecum. ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.	----But I have laboured more abundantly than all they; yet not I, but the Grace of God *with me.*	(b) ----- **yet not I, but the Grace of God** which is **with me.**	----Yet not I, but the Grace of God *which was* with me.
Ephesians, cap. 3. ver. 12.	(c) *In quo habemus fiduciam & accessum in confidentia per fidem ejus.*	In whom we have *affiance* and *access* in confidence, by the Faith of him.	(c) **By whom we have** boldness **and** entrance, **with the confidence** wch **is by the faith of him,** (or **in him,** as *Beza* has it.)	Corrected.
2 Corinth. cap. 6. ver. 1.	(d) Adjuvantes [Συνεργοῦντες] *autem exhortamur, ne in vacuum gratiam Dei recipiatis.*	And *we helping*, do Exhort, that you receive not the Grace of God in vain.	(d) **And we Gods Labourers,** &c. In another Bible, **We together are Gods Labourers.**	Corrected.
Romans, cap. 5. ver. 6.	(e) *Ut quid enim Christus, cum adhuc* infirmi essemus, [ὄντων ἡμῶν ἀδυνάτων] *secundum tempus pro Impiis mortuus est.*	For, why did Christ, when we as yet *were weak*, according to the time, Die for the Impious.	(e) **Christ, when we were yet** of no strength, **died for the ungodly.**	For when we were yet *without strength*, in due time Christ died for the ungodly.
1 *Ep.* John, cap. 5. ver. 3.	(f) *Hæc est enim Charitas Dei, ut mandata ejus custodiamus: & Mandata ejus* gravia *non sunt,* [αἱ ἐντολαὶ βαρεῖαι οὐκ εἰσίν.]	For this is the Charity of God, that we keep his Commandments: And his Commandments are not *heavy.*	(f) ----**And his Commandments are not** Grievous.	----Instead of, *His Commandments are not heavy*, they say, *Are not Grievous.*
St. Matth. cap. 19. ver. 11.	(g) *Qui dixit illis* non omnes capiunt [οὐ πάντες χωροῦσι] *verbum istud, sed quibus datum est.*	---- All men *do not* receive this saying.	(g) -----**All men** cannot **receive this saying.**	----- All men *cannot* receive this saying.

(*a*) AGainſt *Free-Will*, inſtead of *Power*, They tranſlate, *Prerogative*; and *Beza*, *Dignity*; proteſting, That whereas in other places, he often tranſlated this *Greek* Word, *Power* and *Authority*, here he refuſed both indeed againſt *Free-Will*; which, he ſays, the *Sophiſts* would prove out of this place, reprehending *Eraſmus* for following them in his Tranſlation.—But whereas the *Greek* Word is indifferent to ſignifie *Dignity* or *Liberty*; he that will tranſlate either of theſe, and exclude the other, reſtrains the Senſe of the *Holy Ghoſt*, and determines it to his own Fancy. Now may we as well tranſlate *Liberty*, as *Beza* does *Dignity?* but we muſt not abridge the Senſe of the *Holy Ghoſt* to one particular meaning; and therefore we tranſlate *Poteſtas* and *Power*, words indifferent to ſignifie both *Dignity* and *Liberty:* But in their laſt Bible it is Corrected. It had been well, if they had Corrected this next, tho' I think, of the two, they have made it worſe; tranſlating, *Not I, but the Grace of GOD which was with me* (*Which is with me*, ſay their Old Bibles.)

Beza *No. Teſt.* 1580.

(*b*) By which Falſity, they here alſo reſtrain the Senſe of the *Holy Ghoſt*; whereas, if they had tranſlated according to Sincerity, *---Yet not I, but the Grace of God with me*, the Text might have had not only the Senſe they confine it to, but alſo this, *Not I, but the Grace of God which labour'd with me.* So that, by this latter, it may be evidently ſignify'd, That the Grace of *God*, and the Apoſtle, both laboured together; and not only *Grace*, as if the Apoſtle had done nothing, like unto a Block, or forced only; but that the Grace of *God* did ſo concur, as the Principal Agent, with all his Labours that his *Free-Will* wrought with it: And this is the moſt approved Interpretation of this place which their Tranſlation, (by putting, *which is*, or, *which was* into the Text) excludes.

But they reprehend the Vulgar *Latin* Interpreter for neglecting the *Greek* Article, not conſidering that the ſame many times cannot be expreſs'd in *Latin*; the *Greek* Phraſe having this Prerogative above the *Latin*, to ſpeak more briefly, commodiouſly, and ſignificantly by the Article, as *Jacobus Zebedæi*, *Jacobus Alphæi*, *Judas Jacobi*, *Maria Cleophæ*; in all which, tho' the *Greek* Article is not expreſs'd, yet they are all ſincerely tranſlated into *Latin*. Nor can the Article be expreſs'd without adding more than the Article, and ſo not without adding to the Text, as they do very boldly in ſuch Speeches, throughout the *New-Teſtament?* Yea, they do it when there is no Article in the *Greek*, and that purpoſely: As in this of the *Epheſians* (*c*) where they ſay, *Confidence, is by Faith*, as tho' there were no *Confidence by Works*. The *Greek*, ἐν πεποιθήσει διὰ τῆς πίστεως bears not that Tranſlation, unleſs there were an Article after *Confidence*, which is not; but they add it to the Text: As alſo *Beza* does the like (*Rom.* 8. 2.), and their *Geneva Engliſh* Teſtaments after him, for to maintain the Hereſie of *Imputative Juſtice:* As in his Annotations he plainly deduces, ſaying confidently, *I doubt not, but a* Greek *Article muſt be underſtood*; and therefore, forſooth, put into the Text alſo. He does the ſame in St. *James* 2. *ver.* 20. ſtill debating the caſe in his Annotations, why he does ſo; and when he has concluded in his Fancy, that this or that is the Senſe, he puts it ſo in the Text, and tranſlates accordingly. But if they ſay, That in this place (*c*) of the *Corinthians*, there is a Greek Article, and therefore they do well to expreſs it. I Anſwer, *Firſt*, The Article may then be expreſs'd in Tranſlation, when there can be but one Senſe of the ſame. *Secondly*, It muſt be expreſs'd, when we cannot otherwiſe give the Senſe of the place; as *Mat.* 1. 6. ἐκ τῆς τοῦ Οὐρίου, *Ex ea quæ fuit Uriæ*, where the Vulgar Interpreter omits it not; but in this of St. *Paul*, which we now ſpeak of, where the Senſe is doubtful; and the *Latin* expreſſes the *Greek* ſufficiently otherwiſe, he leaves it alſo doubtful and indifferent, not abridging it, as they do, ſaying, *The Grace of* GOD *which is with me.*

(*d*) Again, In this other place of the *Corinthians*, where the Apoſtle calls himſelf and his Fellow Preachers GOD's *Co-adjutors*, *Co-labourers*, or ſuch as labour and work with God, how falſly have their firſt Tranſlators made it, let themſelves, who have Corrected it in their laſt Bible, judge.

(*e*) And in this next, the Apoſtles words do not ſignifie, that *We had no ſtrength*, or, *were without ſtrength*; but that we were *Weak*, *Feeble*, *Infirm:* And this they corrupt to defend their Falſe-Doctrine, *That Free-will was altogether loſt by* Adam's *Sin.*

Whitaker *p.* 18.

(*f*) When they have bereav'd and ſpoil'd a Man of his *Free-Will*, and left him without all ſtrength, they go ſo far in this point, that they ſay, The Regenerate themſelves have not *Free-Will* and *Ability*; no, not by and with the Grace of *God*, to keep the Commandments. To this purpoſe, they tranſlate, His Commandments are not *Grievous*, rather than *Are not heavy*; for in ſaying, *They are not heavy*, it would follow they might be kept and obſerved; but in ſaying, *They are not Grievous*, that may be true, were they never ſo heavy or impoſſible, through Patience; as when a Man cannot do as he would; yet it grieves him not, being Patient and Wiſe, becauſe he is content to do as he can, and is able.

Beza *in Annotatio.* Rom. 2. 27.

(*g*) Our Saviour ſays not, in this place of St. *Matth.* as they falſly tranſlate, *All Men cannot*, but, *All Men do not*; and therefore, St. *Auguſtine* ſays, *Becauſe all will not:* But when our Saviour ſays afterwards, *He that can receive, let him receive:* He adds another *Greek* word to expreſs that Senſe, ὁ δυνάμενος χωρεῖν χωρείτω: whereas by the *Proteſtant* ſond Tranſlation, he might have ſaid, ὁ χωρῶν χωρείτω. *Vid.* above.

St. Auguſt. *de gra. & lib. Arbitr. cap.* 4.

The Book, Chapter, and Verse.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An.Dom. 1562,1577,1579	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
Romans, cap. 5. ver. 18.	(a) *Igitur ſicut per unius delictum in omnes homines in Condemnationem: ſic & per unius Juſtitiam in omnes homines in Juſtificationem vitæ.*	Therefore, as by the offence of one, unto all men to Condemnation: So alſo, by the Juſtice of one, unto all men to Juſtification of Life.	(a) Likewiſe then as by the offence of one, the fault came on all Men to Condemnation: So by the Juſtifying of one, the benefit abounded towards all men, to the Juſtification of Life.	Therefore, as by the offences of one, *Judgment came upon* all men to Condemnation: Even ſo by the Righteouſneſs of one, *the free gift came upon* all Men unto Juſtification of Life.
Romans, cap. 4. ver. 3.	(b) *Credidit Abraham Deo & reputatum eſt illi* ad *Juſtitiam.* [εἰς δικαιοσύνην.]	Abraham believed God, and it was reputed him *to* Juſtice.	(b) Abraham Believed God, and it was reputed to him for Juſtice.	And it was accounted unto him *for Righteouſneſs.*
2 Corinth. cap. 5. ver. *ult.*	(c) —*Ut nos efficeremur* Juſtitia *Dei in ipſo.* [δικαιοσύνη θεοῦ ἐν αὐτῷ.]	—That we mighᵗ be made the *Juſtice* of God in him.	(c) That we by his means ſhould be that Righteouſneſs, which before God is allowed.	That we might be made the *Righteouſneſs* of God in him.
Epheſians, cap. 1. ver. 6.	(d) *In qua* gratificavit [ἐχαρίτωσεν] *nos in dilecto filio ſuo.*	Wherein he hath *gratified us* in his beloved Son.	(d) Wherein he hath made us accepted, [or, *freely accepted*] in his Beloved Son.	Wherein he hath made us *accepted* in the Beloved.
Daniel, cap. 6. ver. 22.	(e) —— *Quia coram eo* Juſtitia inventa eſt *in me.*	—Becauſe before him, *Juſtice was found in me.*	(e) Becauſe before him, my Juſtice was found out.	For as much as before him *Innocency was found in me.*
Romans, cap. 4. ver. 6.	(f) *Sicut & David* dicit [λέγει] *beatitudinem hominis cui Deus accepto fert* Juſtitiam *ſine operibus.*	As David alſo *termeth* the bleſſedneſs of a Man, to whom God reputeth *Juſtice* without Works	(f) As David deſcribeth the Bleſſedneſs of the Man unto whom God imputeth Righteouſneſs.	Inſtead of *Termeth*, they ſay, *Deſcribeth*; and for *Juſtice*, they have *Righteouſneſs.*

(*a*) BEZA, in his Annotations on *Rom.* 5. 18. proteſts, That his adding to this Text is eſpecially againſt *Inherent Juſtice*, which, he ſays, is to be avoided as nothing more. His falſe Tranſlation you ſee our *Engliſh* Bibles follow; and have added no fewer than ſix words in this one Verſe; Yea, their laſt Tranſlations have added Seven; and ſome of theſe words much different from thoſe of their former Brethren; ſo that it is impoſſible to make them agree betwixt themſelves: I cannot but admire to ſee how loth they are to ſuffer the Holy Scripture to ſpeak in behalf of *Inherent Juſtice*.

(*b*) So alſo in this next place, where they add the word *For* to the Text, *And it was reputed to be him* for *Juſtice*, (*For Righteouſneſs*, ſays their laſt Righteous work, for the longer they live the further they are divided from *Juſtice*) becauſe they would have it to be nothing elſe, but inſtead and place of *Juſtice*; thereby taking away true *Inherent Juſtice*, even in *Abraham* himſelf. But admit this Tranſlation of theirs (which, notwithſtanding in their Senſe, is Falſe), muſt it needs ſignifie not true *Inherent Juſtice*, becauſe the Scripture ſays, it was reputed for *Juſtice?* Do ſuch Speeches import, That it is not ſo indeed, but is only reputed ſo? Then if we ſhould ſay, This ſhall be reputed to thee *for* Sin, *for*, a great benefit, *&c.* it ſhould ſignifie it is no Sin indeed, nor great Benefit. But let them remember, that the Scripture uſes to ſpeak of Sin, and of Juſtice alike, *Reputabitur tibi in peccatum*, *It ſhall be reputed to thee for Sin*, as St. *Hierom* tranſlates it. If then Juſtice only be reputed, Sin alſo is only reputed: If Sin be in us indeed, Juſtice is in us indeed. And the *Greek* Fathers make it plain, *That to be reputed unto Juſtice*, is to be true Juſtice indeed; Interpreting St. *Paul*'s words, *That* Abraham *obtained Juſtice*, Abraham *was juſtify'd*; for that is, ſay they, *It was reputed him to Juſtice*. And St. *James*, teſtifies, that, *In that* Abraham *was juſtified by Faith and Works, the Scripture was fulfilled*; that ſays, *It was reputed him to* Juſtice, Gen. 15. *ver.* 6. in which words of *Geneſis*, there is not, *For Juſtice*, or, *inſtead of Juſtice*, as the *Engliſh* Bibles have it; for the *Hebrew* יַחְשְׁבֶהָ לוֹ צְדָקָה ſhould not be ſo tranſlated, eſpecially when they mean it was ſo counted or reputed for *Juſtice*; that it was not *Juſtice* indeed.

Deut. *c.* 23. & 24. *Oecum in Caten. Photius. Cap.* 2. *ver.* 23.

(*c*) Again, How intolerably have their firſt Tranſlations corrupted St. *Paul*'s words (2 *Cor.* 5.) which, tho' their latter Bibles have undertaken to Correct, yet would not their Hereſie ſuffer them to amend alſo the word *Righteouſneſs?* It is Death to them to hear of *Juſtice*.

(*d*) Here again, they make St. *Paul* ſay, That *GOD* made us *accepted*, or, *freely accepted in his beloved Son*, (their laſt Tranſlation leaves out *Son* very boldly, changing the word *His* into *The*, *Accepted in the Beloved*) as if they had a mind to ſay, that *In* (or *among*) all *the Beloved* in the World, *God has* only *accepted us*: as they make the Angel in St. *Luke* ſay to our Bleſſed Lady, *Hail, freely Beloved*, to take away all Grace inherent and reſident in the B. Virgin, or in us: Whereas the Apoſtles word ſignifies that we are truly made *Grateful*, or, *Gracious* and *Acceptable*; that is to ſay, That our Soul is inwardly Endu'd and Beautify'd with Grace, and the Vertues proceeding from it; and conſequently, is Holy indeed, before the ſight of *GOD*, and not only ſo accepted or reputed as they imagine. Which St. *Chryſoſtome* ſufficiently teſtifies in theſe words; *He ſaid not, which he freely gave us, but, wherein he made us Grateful; that is, not only delivered us from Sins, but alſo made us Beloved and Amiable, made our Soul Beautiful and Grateful; ſuch as the Angels and Arch-Angels deſire to ſee, and ſuch as himſelf is in Love withal, according to that in the* Pſalm, *The King ſhall deſire, or be in love with thy Beauty.* St. *Hierom* ſpeaking of *Baptiſm*, ſays, *Now thou art made clean in the Laver: And of thee 'tis ſaid, Who is ſhe that aſcends white? and let her be waſhed, yet ſhe cannot keep her Purity, unleſs ſhe be ſtrengthened from our Lord:* whence is plain, That by *Baptiſm*, original Sin being expell'd, *Inherent Juſtice* takes place in the Soul, rendring it *Clean, White*, and *Pure*: which Purity the Soul, ſtrengthned by GOD's Grace, may keep and conſerve.

St. Chryſ. *in this place of the* Epheſians. *St.* Hierom *lib.* 3. *contr.* Pelagianos.

(*e*) Another Falſification they make here in *Daniel*, tranſlating, *My juſtice was found out*; and in another Bible, *My Unguiltineſs was found out*, to draw it from *Inherent Juſtice*, which was in *Daniel*. In their laſt Edition, you ſee they are reſolv'd to Correct their Brethren's Fault; notwithſtanding, tho' they mend one, yet they make another; putting *Innocency* inſtead of *Juſtice*: 'Tis very ſtrange, that our *Engliſh Proteſtant* Divines ſhould have ſuch a peek againſt *Juſtice*, that they cannot endure to ſee it ſtand in the Text, where both the *Chaldee*, *Greek* and *Latin* place it.

(*f*) It muſt needs be a ſpot of the ſame Infection, that they tranſlate *Deſcribeth* here; as tho' Imputed *Righteouſneſs*, (for ſo they had rather ſay, than *Juſtice*) were the *Deſcription* of *Bleſſedneſs*

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Hebrews, cap. 10. ver. 22.	(a) *Accedamus cum vero corde in* plenitudine Fidei [ἐν πληροφορίᾳ πίστεως.]	Let us approach with a true Heart, in *fulneſs* of Faith.	(a) **Let us draw nigh with a true heart, in** aſſurance **of Faith.**	Let us draw near with a true Heart, in *full aſſurance* of Faith.
1 Corinth. cap. 13. ver. 2.	(b) *Et ſi habuero* omnem [πᾶσαν] *Fidem, ita ut montes transferam Charitatem autem non habuero, nihil ſum.*	And if I ſhould have *all* Faith, ſo that I could remove Mountains, and have not Charity, I am nothing.	(b) **If I ſhould have** whole **Faith.** [*Totam Fidem*, ſaith *Beza*, for, *Omnem Fidem.*]	*All* Faith.
1 Corinth. cap. 12. ver. 31.	*Et ad huc excellentiorem viam vobis demonſtro.*	And yet I ſhew you a *more excellent way.*	*Beza* in Teſtament 1556. tranſlates it, **Behold, moreover alſo I ſhew you a way moſt diligently.** And in another, *viz.* of 1565. **And beſides I ſhew you a way to Excellency.**	Corrected.
St. James, cap. 2. ver. 22.	(c) *Vides quoniam Fides* co-operabatur συνήργει *operibus illius.*	Seeſt thou that Faith *did work* with his Works.	(c) **Thou ſeeſt that Faith** was a helper of **his works.** *Beza.*	Corrected.
St. Luke, cap. 18. ver. 42.	(d) *Et Jeſus dixit illi: reſpice, Fides tua te* Salvum fecit [πίστις σου σέσωκέ σε.]	Thy Faith hath *made thee whole.*	(d) **Thy Faith hath** ſaved thee.	Thy Faith hath *ſaved thee.*
St. Mark, cap. 10. ver. 52. and cap. 8. ver. 48.	*Vade. Fides tua* te ſalvum fecit.	Thy Faith hath *made thee ſafe.*	**Thy Faith hath** ſaved thee.	Corrected.

ALL other means of Salvation being thus taken away, as you have already ſeen, their only and laſt Refuge is *ONLY FAITH*; and the ſame not the Chriſtian Faith of the Articles of the Creed, and ſuch like; but a ſpecial Faith and Confidence, whereby every Man muſt aſſuredly Believe, that Himſelf is the Son of *God*, and one of the Elect and Predeſtinate to Salvation. If he be not, by *Faith*, as ſure of this, as of *Chriſt*'s Incarnation and Death, he ſhall never be Saved.

(*a*) For the maintaining of this Hereſie, they force the *Greek* to expreſs the very word of *Aſſurance* and *Certainty*, thus; *Let us draw nigh with a true Heart, in Aſſurance of Faith*: Their laſt Tranſlation makes it, *In full Aſſurance of Faith*: adding the word *full* to what it was before; and that, either becauſe they would be thought to draw that word from the Original, or elſe becauſe they would thereby ſignifie ſuch an *Aſſurance* or *Certainty*, as ſhould be beyond all manner of doubt or fear; thereby excluding not only *Charity*, but even *Hope* alſo, as unneceſſary.

The *Greek* is far different from their expreſſion; for it ſignifies, properly, the Fulneſs and Completement of any thing; and therefore the Apoſtle joyns it ſometimes with *Faith*, ſometimes with *Hope*, (as in *Heb.* 6. *ver.* 11.) ſometimes with *Knowledge* or *Underſtanding*, (*Col.* 2. *ver.* 2.) to ſignifie the Fulneſs of all Three, as the Vulgar *Latin* Interpreter moſt ſincerely (*Rom.* 4. *ver.* 21.) tranſlates it. Thus when the *Greek* ſignifies *Fulneſs of Faith*, rather than *Full Aſſurance* (or as *Beza* has it, *Certain Perſwaſion*) *of Faith*, they err in the preciſe Tranſlation of it; and much more do they err in the Senſe, when they apply it to the *Certain* and *Aſſured Faith* that every Man ought to have (as they ſay) of his own Salvation. Whereas the *Greek* Fathers Expound it of the *Fulneſs of Faith*, that every Faithful Man muſt have of all ſuch things in Heaven, as he ſees not; namely, That *CHRIST* is Aſcended thither, That He ſhall come with Glory to judge the World, &c. Adding further, and proving out of the Apoſtles words next following, That (the Proteſtants) *only Faith is not ſufficient, be it never ſo ſpecial or aſſured.*—For the ſaid reaſon do they alſo tranſlate, *The ſpecial Gift of Faith*, (*Sap.* 3. 14.) inſtead of, *The choſen gift of Faith*. Another groſs Corruption have they in *Eccleſiaſticus*, *cap.* 5. *ver.* 5, But becauſe, in their Bibles of the latter Stamp, they have rejected theſe Books, as not Canonical (tho' they can ſhew us no more Reaſon or Authority for their ſo doing, than for Altering and Corrupting the Text) I ſhall be content to paſs it by.

St. Chryſ. Theodoret. Theophyl. *upon* Rom. 10. *St.* Chryſ. *Hom.* 19. *c.* 10. *ad Heb.*

(*b*) *Beza*, by Corrupting this place of the *Corinthians*, (tranſlating *Totam Fidem* for *Omnem Fidem*) thinks to exempt from the Apoſtles Words, their ſpecial Juſtifying *Faith*; whereas it may be eaſily ſeen, that St. *Paul* names and means *All Faith*, as he doth *All Knowledge*, and *All Myſteries*, in the fore-going words. And *Luther* confeſſes, That he thruſt the word *only* [*Only Faith*] into the Text.

Luther, *To.* 2. *fol.* 405. *Edit.* Witte. *Anno* 1552.

(*c*) Alſo by his Falſifying this Text of St. *James*, he would have his Reader to think, (as he alſo expounds it) *That Faith was an Efficient Cauſe, and fruitful of Good-Works*; whereas the Apoſtles words are plain, That Faith wrought together with his works; yea, and that his *Faith* was by Works made perfect. This is Impudent handling of Scripture, to make *Works* the Fruit only, and Effect of *Faith*; which is their Hereſie.

(*d*) Again, In all thoſe places of the Goſpel, where our Bleſſed Saviour requires the Peoples *Faith*, when he heal'd them of Corporal Diſeaſes only; they gladly tranſlate, *Thy Faith hath ſaved thee*, rather than, *Thy Faith hath heal'd thee*; or, *Thy Faith hath made thee whole*. And this they do, that by joyning theſe words together, they may make it ſound in the Ears of the People, That *Faith* ſaves and juſtifies a Man: For ſo *Beza* notes in the Margent, *Fides Salvat*, *Faith Saveth*: Whereas the *Faith* that was here required, was of *Chriſt*'s Omnipotency only, and *Power*; which *Beza* confeſſes, may be in the Devils themſelves; and is far from the *Faith* that Juſtifies.

Beza *Annot. in* 1 Cor. 13. 2.

But they will ſay, The *Greek* ſignifies as they tranſlate: I grant it does ſo; but it ſignifies very commonly to be healed Corporally; as (by their own Tranſlation) in theſe places, *Mark* 5. *ver.* 26. *Luk.* 8. *ver.* 36, 48, 50. and in other places, where they tranſlate, *I ſhall be whole*, *They were Healed*, *He was Healed*, *She ſhall be made whole*. And why do they here tranſlate ſo? Becauſe they know, *To be Saved*, imports rather the Salvation of the Soul: And therefore, when *Faith* is joyn'd with it, they tranſlate rather *Saved* than *Healed*, to inſinuate their Juſtification by *Only Faith*.

But how contrary to the Doctrine of the Ancient Fathers this *Proteſtant* Error of *Only Faith Juſtifying* is, may be ſeen by thoſe who pleaſes to read St. *Auguſtin*, *De Fide & Opere*, *c* 14.

To conclude, I will refer my *Proteſtant* Soliſidian to the Words of St. *James* the Apoſtle; where he will find that *Faith* alone, without *Works*, cannot Save him.

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An. Dom. 1562,1577,1579.	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
II Theſſal. cap. 2. ver. 15.	(a) *Itaque Fratres ſtate & tenete* Traditiones [παραδόσεις] *quas didiciſtis, ſive per ſermonem ſive per Epiſtolam noſtram.*	Therefore, Brethren, ſtand and hold the *Traditions* which you have learned, whether it be by Word, or by our Epiſtle.	(a) For *Traditions*, they ſay, Ordinances.	Corrected.
II Theſſal. cap. 3. ver. 6.	——— *Ut ſubtrahatis vos ab omni fratre ambulante inordinatè, & non ſecundum* Traditionem, *quam acceperunt à nobis.*	——That you withdraw your ſelves from every Brother walking inordinately, and not according to the *Tradition* which they have received of us.	Inſtead of *Tradition*, they tranſlate, Inſtructions.	Corrected.
I Corinth. cap. 11. ver. 2.	*Laudo autem vos fratres quod per omnia mei memores eſtis, & ſicut tradidi vobis, Præcepta mea tenetis.* [καθὼς παρέδωκα, τὰς παραδόσεις κατέχετε.]	And I praiſe you Brethren, that in all things you be mindful of me, and as I have delivered unto you, you keep my Precepts.	—And keep the Ordinances, as I have Preached unto you.	—— And keep the *Ordinances*, as I have delivered them to you.
Colloſſians cap. 2. ver. 20.	(b) *Si ergo mortui eſtis cum Chriſto ab Elementis hujus Mundi: quid ad huc tanquam viventes in mundo decernitis.* [τὶ δογματίζεσθε.]	If then you be dead with Chriſt from the Elements of this World, why do you yet *decree* as living in the World?	(b) If ye be dead with Chriſt from the rudiments of the World, why, as though living in the World. Are ye led with Traditions? *And*, Are ye burthened with Traditions?	——Why, as tho living in the World, are you *Subject to Ordinances?*
I Peter, cap. 1. ver. 18.	(c) *Scientes quod non corruptibilibus auro vel argento redempti eſtis de vana veſtra converſatione Paternæ traditionis.* [ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου.]	Knowing that not with corruptible things, Gold or Silver, you are redeemed from your vain converſation of your Fathers Tradition.	(c) You were not Redeemed with Corruptible things, Gold or Silver, from your vain converſation received by the Tradition of the Fathers.	—— From your vain converſation *received by Tradition from your Fathers.*

A General Mark, wherewith all *Hereticks*, that have ever diſturb'd *GOD*'s Church, have been branded, is, *To reject Apoſtolical Traditions*, and to fly to the *Scripture*, as by themſelves Expounded, for their *ONLY Rule of Faith*. We read not of any Hereſie ſince the Apoſtles Time, in which this Character has been more deeply ſtamp'd, than in thoſe of this laſt Age, eſpecially the firſt Heads of them; and thoſe who were the Interpreters and Tranſlators of the Scriptures; who we find to have been poſſeſt with ſuch Prejudice againſt *Apoſtolical Tradition*, that whereſoever the Holy Scripture ſpeaks againſt certain Traditions of the *Jews*, there all the *Engliſh* Tranſlations follow the *Greek* exactly, never omitting to tranſlate the *Greek* word, [παραδόσεις] *Tradition*. Contrariwiſe, Whereſoever the Sarced Text ſpeaks in commendation of *Traditions*; to wit, ſuch *Traditions* as the Apoſtles delivered to the Church, there (*a*) all their firſt Tranſlations agree not to follow the *Greek*, which is ſtill the ſelf-ſame word; but for *Traditions*, tranſlate *Ordinances* or *Inſtructions*, *Preachings*, *Inſtitutions*, and any word elſe, rather than *Tradition*: Inſomuch, that *Beza*, the Maſter of our *Engliſh* Scripturiſts, tranſlates the word [παραδόσεις] *Traditam Doctrinam*, *the Doctrine delivered*, putting the Singular Number for the Plural, and adding *Doctrine* of his own accord. 2 Theſſal. 2. 3.

Who could imagine, that their Malice and Partiality againſt *Traditions* were ſo great, that they ſhould all agree (in their firſt Tranſlations I mean; for they could not but Bluſh at it in their laſt) with one conſent ſo duly and exactly, in all theſe places (ſet down in the former *Page*) to conceal and ſuppreſs the word *Tradition*, which, in other places, they do ſo gladly make uſe of? I appeal to their Conſciences, whether theſe things were not done on purpoſe, and with a very wicked Intention, to ſignifie to the *Reader*; that all *Traditions* are to be reprov'd and rejected, and none allow'd?

(*b*) In ſome places, they do ſo gladly uſe this word *Tradition*, that rather than want it, they make bold to thruſt it into the Text, when it is not in the *Greek* at all; as you ſee in this place of the Epiſtle to the *Colloſſians*.---*Why, as tho' living in the World, are you led with Traditions?* and as another *Engliſh* Bible reads more Heretically, *Why are ye Burthened with Traditions*. Doubtleſs, they knew as well then, as they do now at this day, that this *Greek* word [δόγμα] doth not ſignifie *Tradition*; yea, they were not Ignorant, when a little before, in the ſame Chapter, and in other places, themſelves tranſlate [δόγματα] *Ordinances*, *Decrees*. Was not this done then, to make the very Name of *Tradition* Odious among the People? *Bib.* 1579. Col. 2. 14. Eph. 2. 15.

And tho' ſome of theſe groſs Corruptions are Corrected by their laſt Tranſlators; yet we have no reaſon to think they were Amended out of any good or pure Intention, but the rather to defend ſome of their own *Traditions*, *viz.* Wearing of the Rochet, Surpliſs, Four-corner'd Cap, keeping the firſt day in the Week Holy, Baptizing Infants, *&c.* All which things being deny'd by their more refin'd Brethren, as not being clearly to be prov'd out of Scripture; and they having no other refuge to fly to but *Tradition*, were forced to tranſlate *Tradition* in ſome places, where it is well ſpoken of. But, I ſay, this could not be out of any pure Intention of Correcting the Corrupted Scripture; but rather for the ſaid ſelf-end, which appears evidently enough from their not alſo Correcting other notorious Falſifications, (as 1 *Pet.* 1. 18.) (*c*) *You were not redeemed with Corruptible things, from your vain Converſation received by Tradition from your Fathers*; where the *Greek* [ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου] is rather to be thus tranſlated, (and 'tis the *Greek* they pretend to follow, and not our Vulgar *Latin*, which they condemn) *From your vain Converſation delivered by the Fathers*: But becauſe it ſounds with the Simple People, to be ſpoken againſt the *Traditions* of the *Roman Church*, they were as glad to ſuffer it to paſs; as the former Tranſlators were, for the ſame reaſon, to foiſt in the word *Tradition*; and for *Delivered*, to ſay, *Received*: I ſay, becauſe it is the Phraſe of the *Catholick Church*, That it has *received* many things by *Tradition*, which they would here Controul by likeneſs of Words, in their Falſe Tranſlations. But concerning the word *Tradition*, they will tell us, perhaps, The Senſe thereof is included in the *Greek* Word, *Delivered*: We grant it. But would they be content, if we ſhould always expreſly add *Tradition*, where 'tis ſo included? Then ſhould we ſay in the *Corinthians*, *I praiſe you, that as I have delivered to you* (by Tradition) *you keep my Precepts* or *Traditions*. — And again, *For I received of our Lord, which alſo I delivered unto you* (by *Tradition*.) — And in another place, *As they* (by *Tradition*) *delivered unto us, which from the Beginning ſaw*, &c. and ſuch like, by their Example, we ſhould tranſlate in this ſort. But we uſe not this Licentious manner in tranſlating Holy Scriptures; neither is it a Tranſlators part, but an Interpreters, and his that makes a 1 Cor. 11. 2. & ver. 23. Luke 1. 2.

Commentary: Nor does a good Cauſe need other Tranſlation, than the expreſs Text of the Scripture gives.

But if you ſay, That our Vulgar *Latin* has, in this place, the word *Tradition*; We grant it has ſo; and therefore, we alſo tranſlate accordingly: But you (as I hinted above) profeſs to tranſlate the *Greek*, and not our Vulgar *Latin*, which you condemn as Papiſtical, and ſay it is the worſt of all, (tho' *Beza*, your Maſter, pronounces it to be the very beſt): And will you, notwithſtanding, follow the ſaid Vulgar *Latin*, rather than the *Greek*, when you find it ſeem to make for your purpoſe? This is your Partiality and Inconſtancy. One while you will follow it, tho' it differ from the *Greek*; and another time you reject it, tho' it agree with the *Greek* moſt exactly; as we have ſhewn you above (*Col.* 2. 20.) where the Vulgar *Latin* hath nothing of *Traditions*, but, *Quid decernitis*, as it is in the *Greek*; yet there your ſincere Brethren tranſlate, *Why are ye burthened with Traditions?*

Diſcover. of the Rock, pag. 147. *Beza Pref. in Novum Teſta.* 1556.

Is not all this to Bolſter up their Errors and Hereſies, without all reſpect of following ſincerely, either the *Greek* or *Latin*? The *Greek*, at leaſt, why do they not follow? Doth the *Greek* [παραδόσεις] induce them to ſay, *Ordinances* for *Traditions*? Or [δόγματα] lead them to ſay, *Traditions* for *Decrees*? Or [δικαιώματα, πρεσβυτερος, ἄδης, εἴδωλον, &c.] force them to tranſlate *Ordinances* for *Juſtifications*, *Elder* for *Prieſt*, *Grave* for *Hell*, *Image* for *Idol*, &c.? No! Where they are afraid of diſadvantaging their Hereſies, they ſcruple not to reject and forſake both the *Greek* and *Latin*.

Tho' *Proteſtants*, in the laſt Tranſlation of the Bible, have indeed Corrected this Error in ſeveral places (not in all) on purpoſe, thereby to defend themſelves againſt their Puritannical Brethren, when they charge them with ſeveral Popiſh Obſervations, Ceremonies, and Traditions, which they cannot maintain by Scripture alone, without being forc'd (as is ſaid) to fly to unwritten *Traditions*: Yet, when they either Diſpute with, or Write againſt *Catholicks*, they utterly deny *Traditions*, and ſtick faſt to the Scripture *ALONE*, for their *ONLY Rule of Faith*: Falſly Aſſerting, That the Scripture was receiv'd by the Primitive Church, as a *Perfect Rule of Faith*.

* *See the Pamphlet, call'd, a* Second Def. of the Expoſition of the Doctrine of the Ch. of *Engl.* &c. *p.* 13. *N.* 24.

Theſe are the Words of a late Miniſterial * Guide of the Church of *England*, *The Scripture was yet* (*viz.* when St. *Auguſtin* was ſent into *England*) *received as a PERFECT RULE OF FAITH*: For which he cites other Authority like his own. But how true this is, let the Holy Fathers of the firſt Five Hundred Years ſatisfie us.

St. *Chryſoſtome*, Expounding the Words of St. *Paul*, (2 *Theſſ. cap.* 15.) affirms, *That hereby it appears, that the Apoſtles did not deliver all things by Epiſtle, but many things without Writing; and theſe are worthy of Faith: Wherefore alſo, let us eſteem the Tradition of the Church to be believed. It is a Tradition, ſeek no further.*

St. Chryſ. in 2 Theſſ. *Hom.* 4.

And the ſame Expoſition is given by St. *Baſil*, *Theophilact*, and St. *Jo. Damaſcene*: As alſo by St. *Epiphanius*; who ſays, *We muſt uſe Tradition, for all things cannot be receiv'd from Divine Scripture; wherefore the Holy Apoſtles have delivered ſome Things by Tradition: Even as the Holy Apoſtle ſays, As I have Deliver'd to you, and elſe-where; ſo I Teach, and have Delivered in the Churches.*

See S. Baſil *de Spirit. Sanct. c.* 29. Theophil. *in* 2 Theſ. 2. Damaſc. *c.* 17. *de Imag. Sanct.* St. Ephiph. *Har.* 61.

St. *Auguſtin* proving, That thoſe who were Baptized by Hereticks, ſhould not be Rebaptiz'd, ſays, *The Apoſtles Commanded nothing hereof; but that Doctrine which was oppoſed herein againſt* Cyprian, *is to be believ'd to proceed from their* Tradition, *as many things be, which the Church holds; and are therefore well believ'd to be Commanded of the Apoſtles, altho' they are not Written.* Theſe words, of this great Doctor, are ſo clear, That Mr. * *Cartwright*, a *Proteſtant*, ſpeaking thereof, ſays, *To allow St.* Auguſtins *Words, is to bring in Popery again.* And in another place †, *If St.* Auguſtin's *Judgment be a good Judgment, then there be ſome things Commanded of* GOD, *which are not in the Scriptures; and thereupon no ſufficient Doctrine contain'd in the Scriptures.* How to make all this agree with the Doctrine of our now Miniſterial Guides of the Church of *England*, who Teach, That in thoſe Primitive Times, *The Scripture was receiv'd as a Perfect and Only Rule of Faith*, will be a Task, that, I am confident, no Wiſe Man, that has either Honour, Credit, or Reſpect for *Truth*, will venture to undertake.

* *St. Aug. de Bapt. contr. Don. lib.* 5. *c.* [illegible]

* *In* Whig. *Def. p.* 103.

† *And his Second Rep. ag.* Whig. *Part* 1. *pag.* 84, 85, 86.

The

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An. Dom. 1562,1577,1579.	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. An. Dom. 1683.
Epheſians, cap. 5. ver. 32.	Sacramentum [μυστηριον] *hoc magnum eſt.*	This is a great *Sacrament.*	**This is a great** Secret.	This is a great *Myſtery.*

THe Church of God eſteems *Marriage* an Holy Sacrament, as giving Grace to the Married Perſons, to live together in Love, Concord, and Fidelity. But *Proteſtants*, who reckon it no more than a Civil Contract, as it is among Infidels, did Tranſlate this Text accordingly, calling it (in their firſt Tranſlations) inſtead of a *Great Sacrament*, (or *Myſtery*, as in the *Greek*) a *Great Secret.*

But we will excuſe them for not tranſlating *Sacrament*, becauſe they pretended not to tranſlate the *Latin*, but the *Greek*: Yet, however we muſt ask them, Why they call'd it not *Myſtery*, as it is in the *Greek*? doubtleſs they can give us no other reaſon, but only for avoiding both thoſe words which are us'd in the *Latin* and *Greek* Church, to ſignifie *Sacrament*; for the word *Myſtery* is the ſame in *Greek*, that *Sacrament* is in *Latin*: And in the *Greek* Church, the Sacrament of the *Body* and *Blood* it ſelf, is called by the Name of *Myſtery* or *Myſteries*; ſo that, if they ſhould have call'd *Matrimony* by that Name, it would have ſounded to be a *Sacrament* alſo: But in ſaying, *it is a great Secret*, they are ſure it ſhall not be taken for a *Sacrament.*

But perhaps they will ſay, Is not every *Sacrament* and *Myſtery* in *Engliſh*, a *Secret*? Yes, as Angel, is a *Meſſenger*; Prieſt, an *Elder*; Apoſtle, *One that is ſent*; Baptiſm, *Waſhing*; Evangeliſt, *a Bringer of Good News*; Holy Ghoſt, *Holy Wind*; Biſhop, *Overſeer* or *Super-intendent*: But when the Holy Scripture uſes theſe words to ſignifie more excellent and Divine things than thoſe of the common ſort, pray does it become Tranſlators to uſe *Profane* inſtead of *Eccleſiaſtical* Terms, and thereby to diſgrace the writing and meaning of the Holy Ghoſt?

The ſame *Greek* word in all other places † they tranſlated *Myſtery*; who therefore can imagine any other reaſon for their tranſlating of it *Secret* in this place, than leſt it might ſeem to make againſt their Heretical Opinion, [*That Marriage is no Sacrament?*] tho' the Apoſtle makes it ſuch a *Myſtery*, (or *Sacrament*) as repreſents no leſs than the Conjunction of *Chriſt* and his *Church*, and whatſoever is moſt excellent in that Conjunction.

† 1 Tim. 3. Col. 1. *ver.* 26. Epheſ. 3. *ver.* 9. 1 Cor. 15. *ver.* 51.

And St. *Auguſtine* teaches, That ---- *A certain Sacrament of Marriage is commended to the Faithful that are Marry'd; whereupon the Apoſtle ſays, Husbands, Love your Wives, as Chriſt loved the Church.* And *Fulk* grants, That *Auguſtin and ſome others of the Antient Fathers take it, That Matrimony is a great Myſtery of the Conjunction of Chriſt, and his Church.*

St. Aug. de Nupt. & Concup. lib. 1. c. 10. Fulk *in Rhem. Teſt. in* Epheſ. 5 32. *Sect.* 5

But becauſe they have kept to the *Greek* in their laſt Tranſlation, I ſhall ſay no more of it; nor indeed had I taken thus much notice of it, but to ſhew the Reader how Intollerably *Partial* and *Crafty* they were in their firſt Tranſlations.

Here follow ſeveral Heretical *ADDITIONS*, and other Notorious Falſifications, &c.

The Book, Chapter, and Verſe.	The Vulgar *Latin* Text.	*The True* Engliſh, *according to the* Tranſlation *at* Rhemes.	*Corruptions in the* Proteſtant *Bibles, Printed* An.Dom. 1562,1577,1579	*The laſt Tranſlation of the* Proteſtant *Bible, Edit.* Lond. Anno 1683.
2 Paralip. *or* Chron. cap. 36. ver. 8.	(a) *Reliqua autem verborum Joakim, & abominationem ejus, quas operatus eſt & quæ inventa ſunt in eo continentur in libro Regum Judæ & Iſrael.*	But the reſt of the words of Joakim, and of his Abominations which he wrought, and the things that were found in him, are contained in the Book of the Kings of Juda and Iſrael.	(a) The reſt of the Acts of Jehoakin, and his Abominations which he did, [And carved Images that were laid to his charge] behold they are written in the Book of the Kings of Juda and Iſrael.	Corrected.
Acts Apoſ. cap. 9. ver. 22.	(b) *Et confundebat Judæos qui habitabant Damaſci affirmans quoniam hic eſt Chriſtus.*	And confounded the Jews, &c. affirming that this is Chriſt.	(b) Saul confounded the Jews, proving [by confering one Scripture with another] that this is very Chriſt.	Corrected.
1 St. Peter, cap. 1. ver. 25. *See the like Addition in* 1 Corinth. cap. 9. ver. 17.	(c) *Verbum autem Domini manet in Æternum; Hoc eſt autem Verbum quod Evangelizatum eſt in vos.*	But the word of our Lord remaineth for ever; And this is the Word that is Evangelized among you.	(c) The word of the Lord endureth for ever: And this is the word which [by the Goſpel] was Preached unto you.	------- And this is the Word, which [*by the Goſpel*] is Preached unto you.
St. James, cap. 4. ver. 6.	(d) *Majorem autem dat Gratiam.*	And giveth greater Grace.	(d) But [the Scripture] offereth greater Grace.	But *He* giveth more Grace.
Colloſſians cap. 1. ver. 23.	(e) *Si tamen permanetis in Fide fundati, & ſtabiles, & immobiles à ſpe Evangelii quod audiſtis, quod prædicatum eſt in univerſa Creatura quæ ſub Cœlo eſt.*	If yet ye continue in the Faith grounded and ſtable, and unmovable from the Hope of the Goſpel which you have heard, which is Preached among all Creatures, &c.	(e) If ye continue ſtabliſhed in the Faith, and be not moved away from the hope of the Goſpel, which you have heard [how it was] Preached. ------ *Or*, [whereof] ye have heard [how that it] is Preached. --- *Or*, [whereof] ye have heard, [and which hath been] Preached.	------- Which ye have heard, [*and which was*] Preached to every Creature.

(a) I Have not ſet down theſe few Examples of their Additions, as if they were all the places in the Bible, that were Corrupted after this manner; for if you obſerve well in the fore-going Chapters, you will find both *Additions* and *Diminutions*: And that ſo frequently done, and with ſuch wonderful boldneſs, as if theſe Tranſlators had been Priviledg'd by eſpecial *Licenſe* to *Add* to, or *Diminiſh* from the Sacred Text at their pleaſures: Or, as if *Themſelves* had been only *Excepted* from that general Curſe denounc'd, againſt all ſuch, as either *Add* to, or *Diminiſh* from it, in the cloſe of the Holy Bible (*Apocalips* 22. *ver.* 18, 19.) in theſe Words, *For I Teſtifie to every One, hearing the Words of the Propheſie of this Book: If any Man ſhall add to theſe things,* GOD *ſhall add unto him the Plagues written in this Book. And if any Man ſhall diminiſh of the Words of the Book of this Prophecy,* GOD *ſhall take away his part out of the Book of Life, and out of the Holy City, and of theſe things that be Written in this Book.*

Againſt *Holy Images* they maliciouſly *Add* to the Text, theſe words, [*Carved Images, that were laid to his charge.*] And to what intent is this, but to deceive the Ignorant *Reader*, and to foment his hatred againſt the Images of *CHRIST*, and his Saints? As they have done alſo in another place, (*Rom.* 11. 4.) where they maliciouſly *Add* the word [*Image*] to the Text, where it is not in the *Greek*, ſaying inſtead of, *I have left me Seven Thouſand Men, who have not bowed their Knees to* Baal; thus, *I have left me Seven Thouſand Men, who have not bowed the Knee to* [the Image of] *Baal.* *Bible* 1562.

(b) [*By conferring one Scripture with another:*] This is added more than is in the *Greek*, in favour of their preſumptuous Opinion, That Conferrence of *Scriptures* is enough for any Man to underſtand them himſelf, and ſolely by his own diligence and endeavour; and thereby to reject both the Commentaries of the Doctors, and the Expoſition of Holy Conncils, and the Catholick Church. *Bible* 1577

(c) [*By the Goſpel:*] Theſe words are added Deceitfully, and of ill Intent, to make the ſimple *Reader* think, that there is no other Word of *GOD*, but the Written Word: for the common *Reader* hearing this word *Goſpel*, conceives nothing elſe. But indeed all is Goſpel, whatſoever the Apoſtles Taught, either by Writing, or by Tradition, and Word of Mouth.

It is written of *Luther*, That in his Firſt Tranſlation of the Bible into the *German* Tongue, he left out theſe Words of the Apoſtle clearly [*This is the Word which is Evangeliz'd to you*]; becauſe St. *Peter* does here define what is the Word of *GOD*; ſaying, *That which is Preached* to you, and not that *Only* which is *Written.* *Lind. Dubitat. p.* 88.

(d) In this place they add to the Text, the words [*The Scripture*;] where the Apoſtle may ſay as well, and indifferently, [*The Spirit* or *Holy Ghoſt*] gives more Graces, as is more probable he meant, and is ſo Expounded of many. And ſo alſo this laſt Tranſlation of theirs intimates, by putting to the Word, *He*, [*But* He *giveth more Grace*], tho' this is more than they know how to ſtand by. But they will never be brought from Inſerting their Commentary in the Text, and reſtraining the *Holy Ghoſt* to one particular Senſe, where his Words ſeem to be Ambiguous, which the *Latin* Interpreter never preſumed to do; but always leaves it as open to either ſignification in the *Latin*, as he found it in *Greek.*

(e) In this laſt place, they alter the Apoſtles plain Speech, with certain words of their own; for they will not have him ſay, *Be unmovable in the Faith and Goſpel, which you have heard, which has been Preached*; but, *Whereof you have heard how it was Preached*; as tho' he ſpake not of the Goſpel Preached to them, but of a Goſpel which they had only heard of, that was Preached in the World.

The Apoſtle Exhorts the *Colloſſians* to continue grounded in the Faith and Goſpel, which they had heard and received of their firſt Apoſtles. But our *Proteſtants*, who with *Hymenæus* and *Alexander*, and other Old Hereticks, have *fallen* from their *firſt* Faith, approve not of this Exhortation. 1 Tim *cap.* 1. *ver.* 6.

'Tis certain, that theſe words, [*Whereof you have heard how it was Preached*] are not ſo in the *Greek*; but, [*Which you have heard, which has been Preached*]: As if it were ſaid, That they ſhould continue conſtant in the Faith and Goſpel, which themſelves had receiv'd, and which was then Preach'd and receiv'd in the whole World.

In *Cor.* cap. 14. ver. 4. where 'tis ſaid, *He that ſpeaketh with Tongues, Edifieth himſelf*; the Bible Printd 1683. tranſlates thus, *He that ſpeaketh in an* [*unknown*] *Tongue, Edfith himſelf:* So likewiſe in the 13, 14, 19, and 27*th.* Verſes, they make the ſame Addition: So that in this one Chapter they add the word [*Unknown*] no leſs than Five times to the Text, where it is not in the *Greek.* And this they do, on purpoſe to make it ſeem to the Ignorant People, That Maſs and other

Eccleſiaſtical Offices ought not to be ſaid in *Latin:* Whereas here is nothing, either Written or Meant of any other Tongues, but ſuch as Men ſpoke in the Primitive Church by Miracle; to wit, Barbarous and ſtrange Tongues, which could not be Interpreted commonly, but by the Miraculous Gift alſo of Interpretation: And tho' alſo they might by Miracle ſpeak the *Latin*, *Greek* or *Hebrew* Tongues; yet theſe could not be counted *Unknown Tongues*, as being the common Languages of the World, and of the Faithful, and underſtood of the Learned in every City; and in which alſo the Scriptures of the Old and New Teſtament were Written; which could not be ſaid to have been Written in an *Unknown Tongue*, tho' they were not Penn'd in the Vulgar Language, peculiar to all People; but in a Learned and known Speech, Interpretable by Thouſands in every Country, tho' not by every Illiterate Perſon.

I would gladly know of our Tranſlators, what moved them to add the word [*Unknown*] in ſome places, and not in other ſome, where the *Greek* Word is the ſame in all? for Inſtance, In the Fifth Verſe of this Chapter, where the Apoſtle wiſheth that all ſpake with *Tongues*; they tranſlate exactly according to the *Greek*, without adding to the Text; when in all the other places, where they think there may be ſome ſhadow or colour of having it meant of the general Tongue, and known Language of the Church, they Partially, and with a very Ill-meaning, thruſt in the word *Unknown*. See the Annotations upon this place, in the *Rhemiſt Teſtament*.

Again, *Rom.* 12. *ver.* 6, 7. where the Apoſtles words are, *Having Gifts according to the Grace that is given us, different, either Prophecy according to the Rule of Faith; or Miniſtery, in Miniſtring; or He that Teaches, in Doctrine:* They, by adding ſeveral Words of their own, not found in the *Greek*, and altering others, make the Text run thus, —*Having then Gifts, differing according to the Grace that is given us, whether Prophecy* [let us Propheſie] *according to the Proportion of Faith; or Miniſtery* [let us wait on our] *Miniſtring; or he that Teaches* on *Teaching*.

Beſides their Additions here, they pervert the Text, by changing the word [*Rule*] of Faith, into [*Proportion*] of Faith: whereby they would have their *Readers* to gather no more from this place, than only that their New Miniſters are to *Prophecy* or *Preach*, and *wait on their Miniſtring*, according to the *Meaſure* or *Proportion* of Faith or Ability, leſs or more, that they are endu'd with. Whereas, by this Text, as alſo by many other places of Holy Writ, we may gather, that the Apoſtles, by Inſpiration of the Holy Ghoſt, before they divided themſelves into divers Nations, made among themſelves a certain *RULE*, and *Form* of Faith and Doctrine, containing not only the Twelve Articles of the *Creed*, but all other Principles, Grounds, and the whole Platform of Chriſtian Religion: which *Rule* was before any of the Books of the New-Teſtament were Written, and before the Faith was Preach'd among the Gentiles: by which *Rule*, not only the *Doctrine* of all other Inferior Teachers was to be try'd; but alſo the *Preaching*, *Writing*, and *Interpreting* (which is here call'd *Prophecying*) of the Apoſtles and Evangeliſts themſelves, were of *GOD*'s Church approv'd and admitted, or reprov'd and rejected according to this *Rule of Faith*. This *Form* or *Rule* every Apoſtle deliver'd by Word of Mouth, not by Scripture, to the Country by them Converted; which was alſo by the Apoſtolical Men, and thoſe who receiv'd it entire from the Apoſtles, deliver'd alſo entire to the next following Age; which alſo receiving it from them; deliver'd it, as they had receiv'd it, to the ſucceeding Age, *&c.* till this our preſent Age.

And this is the ſure Analogy of *Faith*, ſet down and commended to us every where for *APOSTOLICAL TRADITION*; and not the Phantaſtical Rule or Square, which every *Miniſterial Guide*, according to his great or ſmall *Proportion* of Faith, pretends to gather out of the Scriptures, as underſtood by his own private Spirit, and wreſted to his Heretical purpoſe; by which he will preſume to judge of, and cenſure the Fathers, Councils, Church, yea, the Scripture it ſelf. In the Primitive Church, as alſo in the Church of *GOD*, at this day, all *Teaching*, *Preaching*, and *Prophecying* is not meaſur'd according to the proportion of every Mans private and peculiar Spirit, but by this *Rule of Faith*, firſt ſet down and delivered by the Apoſtles: And therefore, whatſoever Novelties or Prophecyings will not abide this Teſt, they are juſtly, by the Apoſtles, condemned, as contrary and againſt the Rule of *Faith* thus delivered

I can't omit taking notice, in this place, of two *Notorious* and *Groſs Corruptions* in their firſt Tranſlation, ſeeing they ſo much concern the *Church of England*'s *Prieſthood*; The firſt is in *Acts* 1. *ver.* 26. where, inſtead of ſaying, *He* [Matthias] *was numbred with the Eleven*; they tranſlate, *He was* [*by a common conſent*] *counted with the Eleven.* The other (already mentioned) is, *Acts* 14. *ver.*

14. *ver.* 22. where, for [*When they had ordain'd to them Priests in every Church,*] they say, *When they had Ordained* [*Elders by Election*] *in every Congregation.* In one of these Texts, the words [*by a common consent*], and in the other [*by Election*] are *added* on purpose to make the Scripture speak in defence of their making *Super-Intendants*, and *Elders* by *Election only*, without *Consecration* and *Ordination*, by Imposition of Hands: By which corrupt *Additions* it evidently appears to have been the Doctrine of the *Church of England*, in those days, that *ELECTION* only, without Consecration, was sufficient to make Bishops and Priests.

But in their last Translation, made in the beginning of King *James* the First's Reign, they have Corrected these places, by expunging the Words formerly *added*. And this was done by the Bishops and Clergy, for their greater Honor, Dignity, and Authority; knowing that *Consecration* (which they thought now high time to pretend to) must needs Elevate them much above the Sphere of a bare *Election*, in which they formerly mov'd. And perhaps, another no less prevalent Reason was, that they might more securely fix Themselves in their Bishopricks and Benefices; thinking, perhaps, that Bishops Consecrated might pretend to that *Jure Divino*, which Men only Elected by the Congregation or Prince, held at the Mercy and good liking of the Electors: What other Motives induc'd them to this, matters not. However, they thought it now convenient to pretend to something more than a bare Election; to wit, to receive an *Episcopal* and *Priestly Character*, by Imposition of Hands: Whereas we find not, that their Predecessors, *Parker*, *Jewel*, *Horn*, &c. ever pretended to any other Character, than what they receiv'd by the Queens Letters Pattents, Election, and an Act of Parliament; as is plain from the 23. and 25. of their 39 *Articles*, as well as from the Statute 8. *Eliz.* 1. and therefore were content to have the Scripture read, *He was, by a common consent, counted with the Eleven*; and, *When they had Ordained Elders by Election.*

And whereas our present *Ministerial Guides** of the *Church of England*, would gladly have People believe them to have a Succession of Bishops from the Apostolick Times to this day; Yet so far was *M. Parker*, *Jewel*, and the rest of their first Bishops, from pretending to any such Episcopal *Succession*, [*If they had been truly Consecrated, they must of necessity have own'd and main tain'd a Succession among them*] that on the contrary, they Publish'd and Preach'd many things to discredit the same: And to that purpose Falsify'd and Corrupted the Scripture against *Succession*. For in the Defence of the *Apology* † of the *Church of England*, they Write thus, — *By Succession*, CHRIST *saith, that Desolation shall sit in the Holy Place, and Antichrist shall press into the room of* CHRIST; for Proof of which, they note in the Margent, *Mat.* 24. And in another place of the same Defence, they say of Succession; *St.* Paul *says to the Faithful at* Ephesus, *I know that after my departure hence, Ravening Wolves shall enter and succeed me; and out of your selves there shall, by Succession, spring up Men speaking perversely:* Whereas St. *Paul* has never a word of *Succession* or *Succeeding*; Nor is *Succession* nam'd in the 24*th.* of St. *Matthew*. So that you see, the First Bishops of the *Church of England*, not only Corrupted the Sacred Text, in Translating many places of the Bible against *Ordination*; but also, in their other Writings, Falsify'd the Scripture with their corrupt *Additions* against *Succession**: Two sufficient Reasons for us to believe, that they neither Had nor Pretended to either *Consecration*, or *Episcopal Succession* in those Days; consequently were not Consecrated at *Lambeth*, by such as had receiv'd their Consecration and Character from *Roman Catholick* Bishops, who claim it no otherwise than by an un-interupted Succession from the Apostles, and so from *CHRIST*. And this obliges me to digress a little into

* *Dr.* Tenison *and* A. B. *in the* Speculum Consider'd, *p.* 49. *tell us*, That in the C. of *England* they have a Succession of Bishops continued down from the Apostolick Times to this day: But to Name or Number them, *they say* is neither Necessary nor Useful; *They might have added*, not POSSIBLE.

† *See the Defence of the Apol. pag.* 132 *and pag.* 127.

* *The first Protestant Bishops and Clergy were so far from pretending to either* Consecration *or* Succession, *that they Corrupted the Scripture against both.*

Some Considerations of those Lambeth-Records, *by which* Protestant *Bishops endeavour to prove the Consecration of their first Arch-Bishop of* Canterbury, *Dr.* Matthew Parker.

The Lambeth *Records Consider'd.*

In the Beginning of King *James* the First's Reign, a New Translation of the Bible being undertaken, the said Falsifications of Scripture Corrected, and a full Resolution put on of Assuming to Themselves the Character of *Consecrated Bishops* and *Priests*; they thought it absolutely necessary to derive this Character from such Bishops as had been (as they thought) *Consecrated* by *Roman Catholick* Bishops; by whose Hands they would now make the World believe, the

First of their Predeceſſors [*Matthew Parker*] was *Conſecrated* with great Solemnity at *Lambeth*: To which purpoſe they preſume to obtrude upon the World certain (before unheard of) *Records* or *Regiſters*. But the Age, in which the Sun firſt ſhone upon theſe Records (*viz. Anno* 1613.) not being ſo eaſily Impos'd upon as was expected, the ſaid *Lambeth-Regiſter* became ſuſpected, and, for divers Reaſons, detected, as a *Forg'd* Inſtrument. *Fitz-Herbert*, a Man of great Sincerity and Authority, writ againſt theſe *Lambeth-Records*, in the very Year that Mr. *Maſon* (Work-Man to Dr. *Abbot*, Arch-Biſhop of *Canterbury*) firſt Publiſh'd them to the World. Theſe are his Words: ——— "It was my chance to underſtand, that one Mr. *Maſon* has "lately Publiſh'd a Book, wherein he endeavours to prove the Conſecration of the firſt *Proteſtant* Biſhops, by a Regiſter, teſtifying, that Four Biſhops Conſecrated *Mat. Parker*, the firſt "Arch-Biſhop of *Canterbury*. Thou ſhalt therefore underſtand, *Good Reader*, That this our Exception, touching the lawful Vocation and Conſecration of the firſt *Proteſtant* Biſhops in the "late Queens day, is not a New Quarrel, now lately rais'd; but vehemently urg'd divers times "heretofore, by many other *Catholicks*, many Years agoe; yea, in the very beginning of the "late Queens Reign: As namely, by two Learned Doctors *Harding* and *Stapleton*, who mightily preſs'd them with the defect of due *Vocation* and *Conſecration*, urging them to prove the "ſame, and to ſhew how, and by whom they were made *Prieſts* and *Biſhops*: Thus he.

See Fitzherbert's *Appendix to the Diſcovery of* Dr. Andrews *Abſurdities, Falſities and Lies, Printed* Anno 1613.

And to give you the words of the ſaid Doctors: Thus writes Dr. *Harding* to Mr. *Jewel*, pretended Biſhop of *Salisbury*.— "It remains, Mr. *Jewel*, you tell us, Whether your Vocation be Ordinary "or Extraordinary: If it be Ordinary, ſhew us the Letters of your Orders: At leaſt, ſhew us "that you have received Power to do the Office you preſume to Exerciſe, by due order of *Laying on of Hands* and *Conſecration*: But *Order* and *Conſecration* you have none: For who "could give that to you of all theſe New Miniſters, (howſoever elſe you call them) which he "has not himſelf? Theſe are his very words to Mr. *Jewel*; having but a little before urg'd him, alſo in the words of *Tertullian*, thus: ——— "You know what *Tertullian* ſays of ſuch as you "be, *Edant origines Eccleſiarum ſuarum*; We ſay likewiſe to you, Mr. *Jewel*; and that we ſay "to you, we ſay to each one of your Companions: *Tell us the Original, and firſt ſpring of your "Church; ſhew us the Regiſter of your Biſhops continually ſucceeding one another from the beginning; "ſo as that the firſt Biſhop have ſome one of the Apoſtles, or of the Apoſtolical Men, for his Author "and Predeceſſor*, &c. Therefore (ſays he) to go from your Succeſſion, which you cannot prove, "and to come to your Vocation; How ſay you, Sir? You bear your ſelf, as tho' you were Biſhop of *Salisbury*: But how can you prove your Vocation? By what Authority Uſurp you the "Adminiſtration of Doctrine and Sacraments? What can you alledge for the Right and Proof of "your Miniſtry? Who has call'd you? Who has laid Hands on you? By what Example has he "done it? *How*, and *by whom* are you *Conſecrated*? Who has ſent you? Who has committed "to you the Office you take upon you? *&c.* In this manner was Mr. *Jewel* urg'd: To all which he never reply'd, by ſending Dr. *Harding* to any Regiſter of his, or his Metropolitan's *Conſecration*: Or by telling him, that their *Conſecration* at *Lambeth*, was upon *Record*: Or that they had Authentick Teſtimonies to ſhew who Impos'd Hands upon them. And how eaſily had ſuch Anſwers been given to theſe hard Queſtions, if there had then been extant any Authentick Regiſter or Records of his Own, or *Matthew Parker*'s *Conſecration* at *Lambeth*?

We alſo at this day ſtill urge our Proteſtant *Biſhops to prove their Succeſſion. But they, inſtead of doing it, waive us off with theſe words,* To Name or Number our Biſhops, is neither uſeful nor neceſſary. *Vid. Supr.*

After the ſame manner he is ſet upon by Dr. *Stapleton*, in his Anſwer to Mr. *Jewel*'s Book, Entituled, *A Reply*, &c. "How chanc'd then, Mr. *Jewel*, (ſays he) That you and your Fellows, "bearing your ſelves for Biſhops, have not ſo much as this congruity and conſent; I will not "ſay of the *Pope*, but of any *Chriſtian Biſhops* at all, throughout all *Chriſtendome*; neither are "lik'd and allow'd of any one of them all; but have taken upon you that Office, *WITHOUT "ANY IMPOSITION OF HANDS*, without all Eccleſiaſtical Authority, without all Order "of *Canons* and Right? I ask not, Who gave you Biſhopricks, but, *WHO MADE YOU BI-"SHOPS?* So he to *Jewel*.

See Stapletons *return of Untruth. His Challenge to* Jewel *and* Horn, *and his Counterblaſt againſt* Horn.

And thus again, in his Counter-blaſt againſt *Horn*, pretended Biſhop of *Wincheſter*. —— "Is "it not Notorious (ſays he to *Horn*,) That you and your Colleagues, [*Parker*, &c.] were not "Ordained according to the Preſcript, I will not ſay of the *Church*, but even of the very Statutes? How then can you challenge to your ſelf the Name of the Lord Biſhop of *Wincheſter*? And in another place he urges Mr. *Horn* with his *Being without any Conſecration at all of his Metropolitan*, [Parker]; *himſelf poor man*, (ſays he) *being no Biſhop neither*. Who (I ſay once again)

gain) can imagine, that *Jewel* and *Horn* ſhould have been ſo careleſs of their Character and Honour, as not to have produc'd their *Lambeth*-Regiſter and Records, [If any ſuch Authentick Writings had then been extant] when not only their own credit, but even the credit of their Metropolitan, *Parker*, and all the reſt of Queen *Elizabeth*'s New Biſhops; yea, the whole Succeſſion of that Race, were ſo miſerably Shipwrack'd? Yea, in how great ſtead would ſuch *Lambeth* Writings have ſtood Mr. *Horn*, when he durſt not joyn Iſſue with Biſhop *Bonner*, upon the Plea, *That he was no Biſhop, when he tendred* Bonner *the Oath of Supremacy.*

The Caſe was thus: By the firſt Seſſion of that Parliament 5. *Eliz.* 1. Power was given to any Biſhop in the Realm, to tender the Oath of Supremacy (Enacted 1 *Eliz.*) to any Eccleſiaſtical Perſon within his Dioceſs; and the Refuſer was to incurr a Premunire. By Vertue of this Statute, Mr. *Robert Horn*, pretended Biſhop of *Wincheſter*, tenders the Oath unto Doctor *Bonner*, (Biſhop of *London*, but depriv'd by Queen *Elizabeth*, and then a Priſoner in the *Marſhalſea*, which was within the Dioceſs of *Wincheſter*): *Bonner* refuſes to take it. *Horn* certifies his Refuſal into the *King's-Bench*; whereupon *Bonner* was Indicted upon the Statute. He prays Judgment, Whether he might not give in Evidence upon this Iſſue, *Quod ipſe non eſt inde culpabilis, eo quod dictus Epiſcopus de* Wincheſter, *non fuit Epiſcopus tempore oblationis Sacramenti.* "That "he was not culpable, becauſe the ſaid *Horn*, call'd Biſhop of *Wincheſter*, was not Biſhop when "he tender'd him the Oath. And it was reſolv'd by all the Judges at *Sergeants-Inn*, in Judge *Cattlin's* (the chief Juſtices) Chamber, *That if the Verity and matter be ſo indeed, he ſhould well be received to give in Evidence upon this Iſſue, and the Jury ſhould try it.* Now, what the Tryal was, appears by that he was not Condemned, nor ever any further troubled for that Caſe, tho' he was a Man eſpecially aim'd at. And at the next Seſſion of that Parliament (which was 8. *Elizabeth*) they were forc'd (for want, you ſee, of a better Character) to beg they might be declar'd Biſhops by Act of Parliament.

See Abridg. of Dyer's *Reports fol.* 234.

Beſides, 'tis no more credible, that ſuch knowing and conſciencious Men, as Dr. *Stapleton*, Dr. *Harding*, *Conſtable*, *Kelliſon*, &c. then living in *England*, and probably at *London*, would Queſtion ſo publick and ſolemn an Action; than it is, that a Sober Man ſhould now call in doubt King *JAMES* the Second's Coronation at *Weſtminſter*; or ask in Print, who ſet the Crown upon his Head, pretending he never had been Crown'd.

But in Anſwer to theſe our Objections; Dr. *Bramhall* falſly affirms, That the ſaid Records were ſpoken of in the Eighth Year of Queen *Elizabeth*: For proof of which, he would gladly have the World ſo groſly to miſtake the words of the Statute 8. *Eliz.* as to think that the mention there made of the Records *of her Majeſties Father, and Brothers Time, and alſo of her own Time*, have relation to their *Lambeth*-Regiſter: Whereas by the Records there ſpoken of, is underſtood only the Records of Her Father's, Brother's, and her Own *Letters Patents*; and not their (then unknown) *Lambeth*-Regiſter.

But Dr. *Bramhall*, to make good his Falſe Aſſertion, and to Impoſe upon the unwary Reader, moſt egregiouſly Falſifies the words of the ſaid Statute; ſaying, *The Statute ſpeaks expreſly of the Records of Elections, and Confirmations, and Conſecrations:* and this he puts down in a different Character, as if they had been the words of the very Statute it ſelf: Whereas, in all the Statute, are not found any ſuch Words as [*Records of Elections, and Confirmations, and Conſecrations*] But you will find in the ſaid Statute, expreſly theſe words, [*As by Her Majeſties ſaid Letters Patents, remaining on Record, more plainly will appear.*] Which, if attentively conſider'd, is ſufficient to convince the Reader, that, *The Records of Her Majeſty's ſaid Father and Brother's Time, and alſo of her Own Time*, relate not to any Records or Regiſters of the Arch-Biſhop of *Canterbury*; but only to the Records of the King's and Queen's *Letters Patents*. This device of *Bramhall*, is more fully Anſwer'd and Refuted by the Author of the *Nullity of the Prelatick Clergy of England*; whither I will refer my Reader.

In this Statute is expreſly mention'd her Majeſty's Fathers and Brothers Letters Patents; *as alſo*, Her own remaining on Record.

Again, *Proteſtants* tell us further, That there is a Regiſter of their Biſhops, found in a Book call'd *Parker's Antiquitates Britannicæ*; which I deny not: But to this I Anſwer, That the ſaid Regiſter is *Forg'd* and *Foiſted* into *Parker's Antiq. Britan.* For that Edition, Printed *Anno* 1605. is the firſt that ever mentioned any ſuch Thing: The old Manuſcript of that Book, having no ſuch Regiſter at all in it; As a Learned Author *, who diligently examin'd the ſame, affirms in theſe words, --- *In the Old manuſcript of that Book* [Park. Antiq Brit] *which I have ſeen, and diligently examin'd, there is not any mention or memory at all of any ſuch Regiſter or Conſecration of*

Antiq. Brit. *Edit.* Hanov. Ann. 1605.
* *The Auth r of a Book call'd*, The Judgment of the Apoſtles and firſt Age.

in points of Doctrine, &c Printed in the Year 1633. See Pag. 209, 211, and 394.

Mat. Parker, *or any One of those pretended Protestant Bishops, as the obtruded Register speaks of. And any man reading the Printed Book, will easily see, that 'tis a meer Foisted and Inserted thing; having no Connection, Correspondence, or Affinity, either with that which goes before or follows: And contains more things done after* Mat. Parker *had written that Book.* Yet this very Register mentions not any certain *Place* or *Form* of their *Consecration*: So that it might be perform'd as well at the *Naggs-Head*, as at *Lambeth*. And indeed, we deny them not to have had a certain kind of *Puritannical Consecration*, by *John Scorey*, at the *Naggs-Head* in *Cheapside*: But we deny the said *Naggs-Head* Consecration to be either Valid or Legal, both for *Defect* in the *Form*, and in the *Minister*; *John Scorey* himself, being no Bishop, no more than *Barlow* and *Coverdale*, as is hinted above, in *Pag.* 35. By reason of which defects, the Queen, it seems, was forc'd, afterwards to declare, or make them Bishops by Act of Parliament. But to pass by these things, and to come to a closer Examination of their *Lambeth* Records:

Stat. 1. 8. Eliz.

Mason *lib.* 3. *p.* 126.

Mr. *Mason*, the very first Man that ever told us of this *Lambeth*-Register, urges it in this manner,—— "Queen *Mary* Died in the Year 1558. the 17*th.* of *November*; the same day Died "Cardinal *Pool*, Arch-Bishop of *Canterbury*; and the very same day was Queen *Elizabeth* Pro- "claim'd. The 15*th.* of *January* next following, was the day of Queen *Elizabeth*'s Coronation, "when Dr. *Oglethrop*, Bishop of *Carlisle*, was so Happy as to set the Diadem of that Kingdom "upon her Royal Head. Now the See of *Canterbury* continued void, till *December* following; "about which time the Dean and Chapter having received the *Congè D' Eslire*, Elected "Master Dr. *Parker* for their Arch-Bishop, *Juxta morem Antiquum & Laudabilem Consuetudi- "nem Ecclesiæ prædictæ ab antiquo Usitatam & inconcusse observatam*, Proceeding in this Election "according to the Ancient manner, and the Laudable custom of the aforesaid Church; *citing* "*for these words, his New-found Register*, [*Ex Regist.* Mat. Parker.] After which Election, "orderly perform'd, and signify'd according to the Law, it pleased Her Highness to send Her "*Letters Pattents* of Commission, for his Confirmation and Consecration to Seven Bishops: *whose Names, with as much of the Commission as is necessary, he sets down; after which he tells us*, "That "to take away all scruple, he will Faithfully deliver out of Authentical Records, (as he calls them, putting in the Margent, *Ex Regist*, M. Parker, with as much confidence, as if they had been made known to the World, and Publish'd or produc'd upon all Occasions, for Fifty Years together, before ever he spoke of them) "both the Day when he [Mr. *Parker*] was Consecrated, and by Whom, *viz.*

Anno 1559. *Mat. Park. Cant.* Conf. 17. *Decemb.* By { *William Barlow.* *John Scorey.* *Miles Coverdale.* *John Hodgskins.*

These are Mr. *Mason*'s Obtruded Records; with which let us compare the Words of another Recorder [Dr. *Bramhall*,] who after having told us of *Mat. Parkers* being, by *Congè D' Eslire*, Elected Arch Bishop of *Canterbury*, says, "The Queen, accepting this Election, was graciously "pleased to Issue out *TWO* Commissions for the Legal *Confirmation* of the said Election, and "*Consecrating* of the said Arch-Bishop: The former dated the 9*th.* of *Septemb. Anno* 1559. di- "rected to Six Bishops; *Cuthbert*, Bishop of *Durham*; *Gilbert*, Bishop of *Bath*; *David*, Bishop of "*Peterborough*; *Anthony*, Bishop of *Landiff*; *William Barlow*, Bishop; and *John Scorey*, Bishop Which Commission he sets down at large, from *Ro. par.* 2. 1. *Eliz.* Dated, *Apud Readgrave, Nono Die Septembris Anno Regni* Elizabethæ *Angliæ*, &c *primo.*

Bram. *p.* 83.

Per breve de privato Sigillo

Examinatur Ri. BROUGHTON.

Pag. 85.

Then he goes on, —— "Now if any Man desire a Reason why this first Commission was "not Executed, the best Account I can give him is this, That it was directed to Six Bishops, "without an [*Aut minus, Or at the least Four of you*;] so as if any one of the Six were Sick or Absent

" Abſent, or Refus'd, the reſt could not proceed to *Confirm* or *Conſecrate*. And that ſome of " them did refuſe, I am very apt to believe, becauſe Three of them, not long after, were De- " priv'd: *Thus Dr.* Bramhall.

The Three Biſhops, he means, that were (as he would have us believe) *Shortly after Depriv'd*, were *Cuthbert Tunſtal*, Biſhop of *Durham*; *Gilbert Bourn*, Biſhop of *Bath*; and *David Pole*, Biſhop of *Peterborough*. But according to *John Stow*, and *Hollinſhead*, theſe Three Biſhops, with other Ten or Eleven, all Catholicks, were Depriv'd and Depos'd from their Sees, in *July* before, for refuſing the Oath of Supremacy. " In the Month of *July*, (*ſays* Stow) the Old Bi- " ſhops of *England*, then living, were call'd and examined by certain of the Queens Majeſty's " Council, where the Biſhops of *York*, *Ely*, and *London*, with others, to the Number of Thirteen " or Fourteen, for refuſing to take the Oath, touching the Queen's Supremacy, and other Arti- " cles, were depriv'd from their Biſhopricks. *Hollinſhead* has alſo the ſame words, and tells us further, who Succeeded in their rooms and places.

See Jo. Stow and Hollinſh. in An. 1. Eliz.

Hollinſhead, in the Praiſes of Biſhop *Tunſtal* of *Durham*, has theſe words: " He was, by the " Noble Queen *Elizabeth*, depriv'd of his Biſhoprick, *&c.* and was committed to *Matthew* " *Parker*, Biſhop of *Canterbury*, who us'd him very Honourably, both for the Gravity, Learning, " and Age of the ſaid *Tunſtal*: But he, not long remaining under the Ward of the ſaid Biſhop, " did ſhortly after, the 18*th.* of *November*, in the Year 1559. depart this Life at *Lambeth*, " where he firſt receiv'd his Conſecration. [By this it appears, That *Matthew Parker* was Bi- ſhop of *Canterbury*, and liv'd in the Biſhops Palace at *Lambeth*, conſequently Inſtall'd in the Biſhoprick, which he could not be, before he was *Conſecrated* (if *Conſecration* was then us'd); and all this before the 18*th.* of *Novemb.* 1559.]

And well might he, by this time, be in the full Enjoyment and Poſſeſſion of the Biſhoprick of *Canterbury*; for by *Stow* and *Hollinſhead* we find him call'd *Biſhop Elect* on the 9*th.* of *Sept.* when He and Others aſſiſted at the King of *France*'s Obſequies. Yea, by *Hollinſhead* it evidently appears, That they were Elected immediately (or however very ſhortly) after the Deprivation of the Old *Catholick Biſhops*: For, on the 12*th.* of *Auguſt*, we find Dr. *Grindall* not only call'd *Biſhop Elect*, but exerciſing as much Power, as if he had been more than only *Elect*. His words are theſe: " On the 12*th.* of *Auguſt*, being *Saturday*, the High Altar in *Paul*'s " *Church*, with the Rood, and the Images of *Mary* and *John*, ſtanding in the Rood-Loft, were " taken down; and this was done by the command of Dr. *Grindall*, newly Elect Biſhop of *London*.

The Truth of what I have here ſet down from *Hollinſhead* and *Stow*, is unqueſtionable: But if it agree not with Mr. *Maſon*, and Dr. *Bramhall*, and their *Lambeth*-Records, ſhall we not have juſt cauſe to reject theſe as Forg'd? But, before we compare them together, let us firſt ſee what conſent and agreement is found among the Records and Recorders themſelves.

First, In the Queens Letters Patents, or Commiſſion for Conſecrating *Mat. Parker*; the Suffragan Biſhop, there mentioned, is named *Richard*, Suffragan of *Bedford*; Whereas by Mr. *Maſon* and others, he is called *John*: Yea, *Maſon* calls him *John* in one place, and *Richard* in another. I ſuppoſe thoſe, who made theſe Records, might be Ignorant of the ſaid Suffragan's Name; and therefore, for making ſure work, calls him ſometimes *Richard*, ſometimes *John*: But if theſe Records had been made while the Man himſelf was living, and when he Impos'd Hands on *Mat. Parker*, he could have ſatisfi'd them of his True Name, and the *Place* where he was Suffragan, *viz.* Whether of *Bedford* or *Dover*? And whether there was any other Suffragan there beſides himſelf, if we may ſuppoſe that the *Lambeth Notarius Publicus* could be Ignorant of ſuch circumſtances?

See D. Bramh. p. 87, 89, 90.

Secondly, Mr. *Sutcliff* affirms, That *Parker* was Conſecrated by *Barlow*, *Coverdale*, *Scorey*, and *Two* Suffragans. But by our pretended Regiſter, we find but *One* Suffragan at that Solemnity.

Sutcliff ag. Dr. Kellifon. p. 5.

Thirdly, Mr. *Maſon*, and his Records, ſtile him *Suffragan* of *Bedford*: But by Dr. *Butler* he is call'd Suffragan of *Dover*.

Butler Ep. d. Conſecrat. Miniſt. Eram. p. 83.

Fourthly, In Mr. *Maſon*, we hear tell but of *One Commiſſion* from the Queen, for the Conformation and Conſecration of *M. Parker*. But *Bramhall*, by more diligent ſearch among the Records, finds *Two*; the firſt dated *September* the 9*th.*

Fifthly, By which Commiſſion it appears, *Parker* was Elected before the 9*th.* of *September*: But Mr. *Maſon* ſays, He was Elected about the beginning of *December*.

Thus they concur one with another: And to compare them with *R. Hollinſhead*, and *Jo. Stow*'s Chronicles, they jump as exactly, as if the One had been Written at *China*, and the Other at *Lambeth*: For,

Sixthly, Mr. *Maſon*, I ſay, affirms, That the Dean and Chapter Elected Dr. *M. Parker* about the Month of *December*. But in *Stow* and *Hollinſhead*, we find him and others call'd *Biſhops Elect*, on the 9*th*. of *September*. Yea, ſeeing *Hollinſhead* calls *Grindall* Newly Elect on the 12*th*. of *Auguſt*; we may eaſily conclude, that *Mat. Parker* [the Metropolitan] was alſo Elected before that Time; which, you ſee, is about Four Months before *Maſon*'s Election by *Conge d' Eſlire*.

Seventhly, Mr. *Maſon* affirms, That the See of *Canterbury* continu'd void till *December* 1559. On the 17*th*. of which Month (according to the New Regiſter) *Parker* was Conſecrated. But in *Hollinſhead* we find, that *Mat. Parker* was Biſhop of *Canterbury*, and liv'd in the Biſhops Palace at *Lambeth*, where he had Biſhop *Tonſtal* committed [Priſoner] to his charge, long before the 17*th*. of *December*: For on the 18*th*. of *November*, 1559. the ſaid Biſhop *Tonſtal* Died.

Eighthly, Dr. *Bramhall*, (as is ſaid) from our New-made Records, brings us a Commiſſion, dated on the 9*th*. of *September* 1559. And directed (beſides others) to Three Catholick Biſhops, [*Cuthbert Tonſtal*, *Gilbert Bourn*, and *David Pool*] requiring them to *Confirm* and *Conſecrate M. Parker*. And has the confidence to affirm, *That the ſaid Three Biſhops were ſhortly after depriv'd from their Biſhopricks, as he is very apt to believe, for refuſing to Obey the ſaid Commiſſion.* But in *Stow* and *Hollinſhead* we find, That the ſaid Three Catholick Biſhops (with Ten or Eleven others) were depriv'd of their Biſhopricks in the Month of *July* before, for refuſing the Oath of Supremacy: And *Maſon* himſelf confirms this, by acknowledging, they were depriv'd not long after the Feaſt of St. *John Baptiſt*: For which he alſo cites *Saunders*, *lib de Schiſmate Angl.* But pray conſider, Sirs; What can be more Abſurd, than to imagine that Queen *Elizabeth* would be beholden to ſuch *Roman Catholick Biſhops*, as ſhe had formerly *Depriv'd* of their *Biſhopricks*, and made Priſoners, for the *Confirming* and *Conſecrating* of Her New *Proteſtant* Biſhops, who were to be *unlawfully Intruded* into their Sees; eſpecially ſhe having, as *Bramhall* ſays, *Proteſtant* Biſhops enough of Her own; or if ſuch had been wanting, might (he ſays) have eaſily had ſtore of Biſhops out of *Ireland*, to have done the work?

Pray give me leave to demand of our *Engliſh* Prelates, Why this firſt Commiſſion was by the Queen directed to thoſe Three Zealous *Catholick* Biſhops, and not rather to her own *Proteſtant* Biſhops, to whom ſhe directed the laſt Commiſſion (dated *Decemb.* 6.)? Her Majeſty was not Ignorant, that their Conſciences had been too tender to permit them to ſwear Her ſelf Head of the *Church of England*: And that rather than Gall their ſo Tender Conſciences, they were content to loſe their Biſhopricks, and ſuffer perpetual Impriſonment: Could ſhe, upon revolving this in her Princely Thoughts, eaſily imagine that they would, without all ſcruple, Impoſe hands on Her Newly Elect Biſhops, whom they knew to be of a Religion as far different from Themſelves, as King *Edward* the VI. was from Queen *Mary*'s? Could ſhe ſuppoſe, that they would make Biſhops in that *Church*, whereof themſelves refus'd to be Members? Could ſhe think, that thoſe *Catholick* Biſhops would Conſecrate *Parker*, according to King *Edward* the Sixth's Form of Conſecration, which they had in Queen *Mary*'s days declared to be *Invalid* and *Null*; and which, at this time, was alſo *Illegal*? Or could the Queen eaſily imagin, that *Matthew Parker* (and the reſt of Her choſen Biſhops, who had ſtood ſo much upon their Punctilio's at *Frankford*) would receive Conſecration by a *Form* condemned as Superſtitious and Antichriſtian; and from which (as *Maſon* ſays) they had par'd away ſo many Superfluities; yea, ſo many, as even to pare out the very Name, it ſelf, of *Biſhop*? Let the Impartial *Reader* conſider of theſe things.

How our preſent pretended Biſhops Themſelves will make all theſe things agree, will be hard to imagine: Which, if they cannot do, let them be content to leave us to our own Liberties, and freedom of Thought; and to excuſe us, if we freely affirm, *That* Matthew Parker *was never Conſecrated at* Lambeth: *That the ſaid Records are Forg'd*: And, *That Themſelves are but mere Lay-men, without* Miſſion, *without* Succeſſion, *without* Conſecration.

Ninthly, 'Tis none of the leaſt Objections againſt *Parker*'s Solemn Conſecration at *Lambeth*, That we find it not once mentioned by the Hiſtorians of thoſe Times, eſpecially by *John Stow*, who profeſs'd ſo particular a Kindneſs and Reſpect to *Parker*; and who was ſo Exact in ſetting down

down all things (of far leſs moment) done about *London*. Doubtleſs, he omitted it not thro' Negligence or Forgetfulneſs, ſeeing he's not unmindful to ſet down the Conſecration of Cardinal *Pool*, *Parker*'s immediate Predeceſſor, and the very day on which he ſaid his firſt Maſs. Nor does it appear to have been through Forgetfulneſs, that *Hollinſhead* mentions not this *Notorious Lambeth Solemnity*, ſeeing he tells us, That Biſhop *Tonſtal* (who Died under *Parker*'s cuſtody) *Receiv'd his Conſecration at* Lambeth: If either he or *John Stow* had but given us only ſuch a *ſhort Hint* as this, of *Parker*'s Conſecration at *Lambeth*, we ſhould never have queſtioned it further; nor have doubted of the Truth of it, tho' they had not been ſo exact to an Hair in every Punctilio, as to have told us of the Chappel's being *Adorned with Tapiſtry towards the* Eaſt; *A Red Cloth on the Floor* [in Advent]; *A Sermon, Communion, Concourſe of People*; Miles Coverdale's *Side Woollen Gown: Of the Queens ſending to ſee if all things had been rightly perform'd?* [What Care was here taken?] *Of Anſwer being brought her, that there was not a Tittle amiſs, only* Miles Coverdale *was in his Side Woollen Gown, at the very minute of the Conſecration: Of their* Aſſuring *Her that that could not cauſe any Defect in the Conſecration*, &c. as our Records mention; which ridiculous circumſtances render them not a whit the more credible.

Several ridiculous circumſtances mentioned in the Records, which yet render them leſs credible.

If now, from what has been ſaid, theſe *Lambeth*-Records appear evidently to be Forg'd, to what other Refuge will theſe pretenders to Epiſcopacy have Recourſe for their Epiſcopal Character, but to Queen *Elizabeth*'s *Letters Patents*, and an *Act of Parliament*? If ſo, I ſee no great reaſon why they ſhould find Fault with their Ancient Name and Title of *Parliamentary Biſhops*. Who ever read of Biſhops, between St. *Peter*'s Time and *Parker*'s, that ſtood in need of an *Act of Parliament* to declare them ſuch? Doubtleſs, if they had been Conſecrated at *Lambeth* by Impoſition of the Hands of true *Biſhops*, (tho' *All* their Conſecrators had been in *Side Woollen Gowns*, and neither *Tapiſtry towards the* Eaſt, nor *Red Cloth on the Floor* of the Chappel) and could have ſhewn Authentick Records of the ſame, they would never have deſir'd the Queen to Make and Declare them *Biſhops* by *Act of Parliament*: Nor would the Queen, and the Wiſdom of the Nation, have conſented to the making of ſuch a Superfluous *Act*, if their Reverences had deſir'd it. No! no! there would have been no more need of any ſuch *Act* for *Them* then, than there had been for Threeſcore and Nine preceding Arch-Biſhops of *Canterbury*.

After all this, will ariſe yet another Quæry; to wit, By what *Form* of Conſecration *Matthew Parker* was Conſecrated? Our preſent *Prelates* and *Clergy* will not ſay, I ſuppoſe, that he was made Biſhop according to the *Roman Catholick* Form, tho' Queen *Elizabeth* had Reviv'd the *Act* of 25. *Hen.* 8. 20. which Authoriz'd the ſame. Nor can they ſay, that King *Edward* the VI. *Form* was then in being, in the Eye of the Law: For that part of the *Act* of *Edw.* VI. which eſtabliſh'd the Book of Ordination, having been Repeal'd by Queen *Mary*, was not Reviv'd till Six Years after the pretended Conſecration of *Matthew Parker*, viz. till 8 of *Eliz.* as is eaſily prov'd. For whereas the *Act* of 5 and 6. *Edw.* 6. 1. conſiſted of two parts; One, which Authoriz'd the Book of Common-Prayer, as it was then newly explain'd and perfected: Another, which eſtabliſh'd the *Form* of Conſecrating *Biſhops*, *&c.* and added to the Book of *Common-Prayer*. This *Act*, as to both theſe parts, was Repeal'd 1 Queen *Mary*: and this Repeal was Revers'd 1 *Eliz.* 1. as to that part which concern'd the Book of *Common-Prayer* Only: For ſo runs the *Act*, [*The ſaid Statute of Repeal, and every thing therein contained, ONLY, concerning the ſaid Book* (viz. of Common-Prayer, Authoriz'd by *Edw.* 6.) *ſhall be void, and of none effect*]. And afterwards, 8 *Eliz.* 1. was reviv'd that other part of it, which concern'd the Form of *Ordination*, viz. in theſe words, [*Such* Order *and* Form *for the Conſecrating of Arch-Biſhops, Biſhops*, &c. *as was ſet forth in the Time of* Edw. 6. *and added to the ſaid Book of Common-Prayer, and Authoriz'd* 5 and 6 Edw. 6. *ſhall ſtand, and be in full force; and ſhall from henceforth be Uſed and Obſerved.* By which is as clear as the Sun at Ncon-day, that *Edward* the Sixth's *Form* was not reſtored at all by 1 *Eliz.* either *Expreſly* or in *General Terms*, under the Name and Notion of the Book of *Common-Prayer*, as *Proteſtants* would have it thought. Nay, rather it was Formally Excluded by the ſaid *Act*, 1 *Eliz.* For that *Act* of *Edward* VI. conſiſting of nothing elſe but the Authorizing of the Book of *Common-Prayer*, and Eſtabliſhing, and adding to it the Book of *Ordination*: And the Act of Queen *Mary* having Repeal'd that whole *Act*, as to both theſe parts; that *Act* of 1 *Eliz.* Reverſing that Repeal, as to the Book of *Common-Prayer* ONLY, did plainly and directly Exclude the Repealing of it, as to the Book of *Ordination*; there being

nothing elſe to be Excluded, by that word *ONLY*, but that Book. So that it is undeniably evident, That King *Edward* VI. Form of Conſecration was at that day *Illegal*. And muſt we imagine, that the Queen would ſuffer her New Biſhops to be Conſecrated by an *Illegal Form*, when ſhe could as eaſily have Authoriz'd it by the Law, as ſhe had done the *Roman Form*, by Reviving the *Act* 25 *Hen.* 8. 20? Yea, it had been as eaſie to make that *Form* Legal, as it was afterwards to declare them Biſhops by *Act of Parliament*; and doubtleſs, more commendable.

But admit *Matthew Parker*, and the reſt of Queen *Elizabeth*'s New Biſhops, were made ſuch by this (then *Illegal*) *Form*; yet, if this *Form* prove *INVALID*, they are but ſtill where they were before their Election, as to their Character. And that it is *Invalid*, is ſufficiently and clearly prov'd by the Learned Author of *Eraſtus Senior*, to whom I will refer my *Reader*. Yea, the *Proteſtant* Biſhops and Clergy Themſelves, have judg'd the ſaid *Form* to be *Invalid*; and therefore thought neceſſary to repair the Eſſential Defects of the ſame, by adding the words *Biſhop* and *Prieſt*: (Eſſential Defects, I call the want of theſe two words, *Biſhop* and *Prieſt*; for if they had not been Eſſential, why were they added?) Yet this will not ſerve their turn; for before they can have a true Clergy, they muſt change the Character of the *Ordainers*, as well as the Form of *Ordination*. A *Valid* Form of Ordination, pronounc'd by a Miniſter, not *Validly* Ordain'd, gives no more Character, than if it had continu'd ſtill *Invalid*, and never been alter'd. The preſent *Proteſtant* Biſhops, who chang'd the Form of their own Conſecration upon their Adverſaries Objections of the *Invalidity* thereof (for immediatly after *Eraſtus Senior* was publiſhed againſt it, they alter'd it, *viz. Anno* 1662.) might as well ſubmit to be Ordain'd by *Catholick Biſhops*; or elſe, with the *Preſbyterians*, utterly deny an Epiſcopal Character, as allow (by altering the *Form* after ſo long time and diſpute) that it was not ſufficient to make themſelves, and their Predeceſſors, *Prieſts* and *Biſhops*.

What has hitherto been ſaid, concerning the Nullity of their Character, is yet further confirm'd, by their altering of the 25. of their 39 Articles: For theſe firſt Biſhops, *Parker*, *Horn*, *Jewel*, *Grindall*, &c. underſtanding in what condition they were in, for want of Conſecration by Impoſition of Hands, reſolv'd, in their Convocation, *Anno* 1562. to publiſh the 39 Articles, made by *Cranmer* and his Aſſociates, but with ſome Alteration and Addition; eſpecially to that Article wherein they ſpeak of the *Sacraments*: For,

Whereas *Cranmer*'s 25 or 26 Article ſays nothing of Holy Orders by *Impoſition of Hands*, or any *Viſible Sign* or *Ceremony* requir'd therein; *Parker*, and his Biſhops, having taken upon themſelves that Calling, without any ſuch *Ceremony* of Impoſition of Epiſcopal Hands, (for I believe they ſet not much by *John Scorey*'s *Hands* and *Bible* in the *Naggs-Head*); declar'd, That *God ordain'd not any Viſible Sign or Ceremony for the Five laſt, commonly called Sacraments*; whereof *Holy Orders* is One. This alteration and addition, you may ſee in Dr. *Heylins* Appendix to *Eccleſia Reſtaurata*, pag. 189 —— In this Convocation, they deny'd alſo Holy Order to be a Sacrament; conſequently, not likely to Impreſs any Indelible Character in the Soul of the Party Ordain'd: which Doctrine continu'd long after among them, as appears by Mr. *Rogers*, in his Defence of the 39 Articles, who affirms, that *None but diſorder'd* Papiſts *will ſay that* Order *is a* Sacrament; and demands, *Where it can be ſeen (in Holy Scripture) that* Orders *or* Prieſthood *is a* Sacrament? *What Form has it* (ſays he)? *What Promiſe? What Inſtitution from CHRIST?* But after they began to pretend to have receiv'd an Epiſcopal Character from *Roman Catholick* Biſhops, and to put out their *Lambeth* Records in defence of it, they diſlik'd this Doctrine, and Taught the contrary, *viz.* That Ordination is a Sacrament. *We deny not* Ordination *to be a* Sacrament, (ſays Dr. *Bramhal*) *tho' it be not One of thoſe Two which are generally neceſſary to Salvation.*

Defence of the 39 Article. p. 254, 255.

See Maſon *and* Dr. Bram. *Pag.* 97.

By order of this Convocaion was Printed the Bible of 1562. where the aforeſaid Text [*When they had Ordain'd to them Prieſts*, &c.] was tranſlated, *When they had Ordain'd Elders by Election*; which, as ſoon as they began to thirſt after the glorious Character of Prieſt and Biſhops, they Corrected.

Fox's Act. and Monuments fol. 2016.

And tho' *Cranmer* car'd as little for any Viſible Signs [*Impoſition of Hands*] or Ceremonies in Ordination, as the other firſt *Proteſtant* Reformers, and according to their Practice had abjur'd the Prieſtly and Epiſcopal Character, which he had receiv'd among *Catholicks*; as may be gather'd by his Words, related by *Fox* in his Degradation, thus; "Then a Barber clipp'd his Hair "round about, and the Biſhop ſcraped the tops of his Fingers, where he had been Anointed, *&c.*

when

When they were thus doing; *All this* (quoth the Arch-Biſhop) *needed not, I had my ſelf done with this geer long agoe.* And alſo by his Doctrine; that, *In the New-Teſtament, he that is appointed to be a* Prieſt *or* Biſhop, *needs no Conſecration by the* Scripture; *for Election thereunto is ſufficient.* Tho', I ſay, *Cranmer* valu'd not any Epiſcopal Conſecration, which he had receiv'd in the *Catholick Church*; yet he preſum'd not to make the denial thereof an Article of the *Proteſtant* Faith: But Queen *Elizabeth*'s pretended *Biſhops*, and *Engliſh Church*, in their Convocation 1562. ſeeing, they knew they had no Epiſcopal Character by Impoſition of true Biſhops Hands; thought fit to make it a part of the *Proteſtant* Belief, *That no ſuch viſible Sign or Ceremony was Neceſſary, or Inſtituted by CHRIST*; and therefore concluded *Holy Orders* not to be a *Sacrament*. And tho', I ſay, the *Church of England* now Teach and Practiſe the contrary, and in King *James* the Firſt's Reign put out of the Text the word *ELECTION*, as an Impoſture, or Groſs Corruption; yet this change of the *Matter* does no more make them now true *Prieſts* and *Biſhops*, than their laſt Change of their *Form* of Ordination, in the Year 1662. ſoon after the Happy Reſtauration of King *Charles* the Second.

Eccleſia non eſt, quæ Sacerdotem non habet. S. Hierom.

'Tis enough, that in this place we have prov'd theſe Men without *Conſecration* or *Ordination*; yet ſeeing they Glory alſo in Aſſuming to themſelves the Name of *PASTORS*, [*Paſtor of St.* Martins, *&c.*] it may not be unſeaſonable to propoſe a few Quæries, touching their Paſtoral Juriſdiction.

I. Whether it is not a Power of the Keys, to Inſtitute a *Paſtor* over a Flock of Clergy and People?

II. Whether any but a *Paſtor* can give Paſtoral Juriſdiction?

III. Whether any Biſhop, but the Biſhop of the Dioceſs (or Commiſſioned from him, or his Superior) can Validly Inſtitute a *Paſtor*, to any Parochial *Church*, within ſuch a Dioceſs?

IV. Whether any number of Biſhops can Validly confirm or give Paſtoral *Juriſdiction* to the Biſhop of any Dioceſs, if the Metropolitan (or ſome Authoriz'd by him, or his Superior) be not One?

V. Or to the Metropolitan of a Province, if the *Primate* of the Nation (or ſome Authoriz'd by him, or his Superior) be not One?

VI. Whether any but the *Chief Patriarch* of that part of the World, (or Authoriz'd by him) can Validly give Paſtoral *Juriſdiction* to the Primate of a Nation?

VII. Whether the Biſhop of *Rome* is not *Chief Patriarch* of the *Weſtern Church*, conſequently of this Nation?

VIII. Whether *Mat. Parker*, the firſt Proteſtant pretended Arch-Biſhop of *Canterbury*, receiv'd his Paſtoral *Juriſdiction* from the Biſhop of *Rome*, or from others by him Authoriz'd? Or,

IX. Whether thoſe who made *Mat. Parker* Primate of *England*, or Arch-Biſhop of *Canterbury*, had any *Juriſdiction* to that Act, but what they receiv'd from Queen *Elizabeth*?

X. Whether Queen *Elizabeth* had the Power of the *Keys*, either of *Order* or *Juriſdiction*?

XI. Whether it is not an Eſſential part of the *Catholick Church* to have *Paſtors*?

XII. Whether Salvation can be had in a *Church* wanting *Paſtors*?

XIII. Whether they do not commit a moſt Heinous Sacrilege, who having neither Valid *Ordination*, nor Paſtoral *Juriſdiction*, do notwithſtanding take upon them to Adminiſter *Sacraments*, and exerciſe all other Acts of Epiſcopal and Prieſtly Functions?

XIV. Whether the People are not alſo Involv'd with them, in the ſame Sin, ſo often as they Communicate with them *In*, or co-operate *To*, thoſe Sacrilegious Preſumptions?

XV. Whether thoſe, who aſſume to themſelves the Names and Offices of *Biſhops* and *Prieſts*, take upon them to *Teach*, *Preach*, *Adminiſter Sacraments*, and perform all other *Epiſcopal* and *Prieſtly Functions*, without *Vocation*, without *Ordination*, without *Conſecration*, without *Succeſſion*, without *Miſſion*, or without *Paſtoral Juriſdiction*, are not the very Men, of whom our Bleſſed Saviour charg'd us to beware? Mat. 7. 15.

XVI. To conclude, Whether 'tis Wiſdom in the People of *England*, to Hire ſuch Men at the charge of perhaps above 1000000 *per Annum*, to lead them the broad way to Perdition?

Another Corrupt Addition againſt the perpetual Sacrifice of CHRIST's *Body and Blood.*

PROTESTANTS Teach, in the 31 of their 39 Articles, *That the Offering of* CHRIST *Once made, is that perfect Redemption, Propitiation and Satisfaction for all the Sins of the whole World,* &c. *Wherefore the Sacrifice of* Maſſes, *in which it was commonly ſaid, That the Prieſts did Offer* CHRIST *for the Quick and the Dead, to have Remiſſion of Pain and Guilt, were blaſphemous Fables, and dangerous Deceits:* By this Doctrine the *Church of England* bereaves Chriſtians of the moſt Ineſtimable Jewel, and Richeſt Treaſure, that ever *CHRIST* our Saviour left to his *Church*; to wit, The moſt Holy and Venerable Sacrifice of His Sacred Body and Blood in the MASS, which is *daily* Offered to *GOD* the Father, for a Propitiation for our Sins. And becauſe they would have this Falſe and Erroneous Doctrine of theirs back'd by Sacred Scripture, They moſt egregiouſly corrupt the Text, *Heb.* 10. *ver.* 10. by *adding* to the ſame Two Words not found in the *Greek* or *Latin* Copies, [viz. *For All*;] The Apoſtles words being, — *In the which Will we are Sanctified by the Oblation of the Body of Jeſus CHRIST once:* Which they corruptly read, in their laſt Tranſlation, — *By the which Will we are Sanctified, through the Offering of the Body of Jeſus CHRIST Once* [*FOR ALL.*] By which *Addition*, they endeavour to take away the *DAILY* Oblation of the *Body* and *Blood* of *CHRIST* in the Holy Sacrifice of the Maſs: Contradicting the Doctrine of *GOD*'s Holy Church, which Believes and Teaches,

Concil. Trid. Seſſ. 22. cap. 1 Cap. 3.

" That our Lord God, although he was once to Offer himſelf to *GOD* the Father upon the " Altar of the Croſs by Death, that he might there work Eternal Redemption: Yet becauſe " his Prieſthood was not to be extinguiſhed by Death, In the laſt Supper, which Night he " was to be Betrayed, that he might leave a Viſible Sacrifice to his Beloved Spouſe the *Church*, " whereby that Bloody One, *once* to be performed upon the Croſs, ſhould be repreſented, and " the Memory thereof ſhould remain to the End of the World, and the wholſome Vertue there- " of ſhould be applyed for the Remiſſion of thoſe Sins which we daily commit, declaring him- " ſelf to be Ordained a Prieſt for ever, according to the Order of *Melchizedek*, He Offered to " *GOD* the Father his *Body* and *Blood*, under the Forms of *Bread* and *Wine*; and under the " Signs of the ſame Things he gave it to the Apoſtles, whom then he Ordain'd Prieſts of the " *New-Teſtament*, that they ſhould Receive it; and by theſe words he commanded Them, and " their Succeſſors in Prieſthood, That they ſhould Offer it, *Do ye this in Commemoration of me*, &c. *And*, " Becauſe in this Divine Sacrifice, which is perform'd in the Maſs, the ſelf-ſame *CHRIST* " is contain'd, and unbloodily Offered, who Offer'd himſelf *once* Bloodily upon the Altar of the " Croſs: The Holy Synod Teaches this Sacrifice to be truly Propitiatory, *&c.* Wherefore, ac- " cording to the Tradition of the Apoſtles, it is duly Offer'd, not only for the Sins, Puniſhments, " Satisfactions, and other Neceſſities of the Faithful that are Living, but alſo ſuch as are Dead " in *CHRIST*, as yet not fully Purged. This is the *Catholick* Doctrine, deliver'd in the Sacred Council of *Trent*, which the *Church of England* calls *Blaſphemy*, *Fables*, and *Dangerous Deceits*; and againſt which they Falſifie the Sacred Text of Scripture, by thruſting into it Words of their own, which they find not in any of the *Greek* or *Latin* Copies.

But leſt they may Object, That this is but a New Doctrine, not Taught in the Primitive Church, nor deliver'd down to us, from the Apoſtles by Apoſtolical Tradition: I will give you theſe following Teſtimonies from the Fathers of the firſt Five Hundred Years.

Ep. 63. ad Cæcilium.

St. *Cyprian* ſays, " *CHRIST* is Prieſt for ever, according to the Order of *Melchizedek*, " which Order is this, coming from this Sacrifice, and thence deſcending, That *Melchizedek* " was Prieſt of *GOD* moſt high, That he Offer'd Bread and Wine, That he Bleſſed *Abraham*; for " who is more a Prieſt of *GOD* moſt high, than our Lord Jeſus *CHRIST*, who Offer'd Sacri- " fice to *GOD* the Father, and Offer'd the ſame that *Melchizedek* had Offer'd, Bread and " Wine, *viz.* his *BODY* and *BLOOD?*

And a little after: " That therefore in *Geneſis* the Bleſſing might be rightly Celebrated about " *Abraham* by *Melchizedek* the Prieſt, the Image (or Figure) of *CHRIST*'s Sacrifice, con- " ſiſting in Bread and Wine, went before; which thing our Lord perfecting and performing,

" Offer'd

" Offer'd Bread, and the *Chalice* mixt with Wine; and He, that is the Plenitude, fulfill'd the " Verity of the prefigured Image.

The ſame Holy Father, in another place, as cited alſo by the *Magdeburgian* Centuriſts, in this manner; " Our Lord Jeſus *CHRIST*, ſays *Cyprian*, *Lib.* 2. *Ep.* 3. is the High Prieſt of *GOD* " the Father; And firſt Offer'd Sacrifice to *GOD* the Father, and commanded the ſame to " be done in Remembrance of him: And that Prieſt truly Executes *CHRIST*'s place, who " imitates that which *CHRIST* did; and then he Offers in the *Church* a True and Full Sa- " crifice to *GOD*. This Saying ſo diſpleaſes the Centuriſts, that they ſay, " *Cyprian* affirms " Superſtitiouſly, That the Prieſt Executes *CHRIST*'s place in the Supper of our Lord. *In the Alphab. Table of the 3. Cent. under the Letter S. Col.* 83.

St. *Hierom.* " Have recourſe, *ſays he*, to the Book of *Geneſis*, and you ſhall find *Melchizedek*, " King of *Salem*, Prince of this City; who even there, in Figure of *CHRIST*, Offer'd Bread " and Wine, and Dedicated the Chriſtian Myſtery in our Saviours Body and Blood. Again, " *Mel-* " *chizedek* Offer'd not Bloody Victims, but Dedicated the Sacrament of *CHRIST* in Bread " and Wine, a ſimple and pure Sacrifice. And yet more plainly in another place, " Our Mini- " ſtery, *ſays he*, is ſignify'd in the Word of Order, not by *Aaron*, in Immolating Brute Victims, " but in Offering Bread and Wine, that is, the Body and Blood of our Lord *JESUS*. *Ep. ad Marcel. ut migret. Bethleem. Ep. ad Evagr. Quæſt. in Gen. c.* 14.

St. *Auguſtin* expreſly Teaches, That " *Melchizedek*, bringing forth the Sacrament (or Myſtery) " of our Lord's Table, knew how to Figure his Eternal Prieſthood. — " There firſt appear'd (ſays he in another place) that Sacrifice, which is now Offer'd to *GOD* by Chriſtians, in the " whole World. *Ep.* 95. *Lib.* 16. *de Civ. Dei c.* 22.

Again, (*Conc.* 1. *in* Pſal. 35.) " There was formerly, *ſays he*, as you have known, the Sacrifice " of the *Jews*, according to the Order of *Aaron*, in the Sacrifices of Beaſts, and this in Myſtery: " For as yet was the Sacrifice of the Body and Blood of our Lord, which the Faithful know, " and ſuch as have read the Goſpel: Which Sacrifice now is ſpread over the whole World. " Set therefore before your Eyes Two Sacrifices, That, according to the Order of *Aaron*; and " This, according to the Order of *Melchizedek*: For it is written, Our Lord has Sworn, and it " ſhall not repent him, Thou art a Prieſt for ever, according to the Order of *Melchizedek*. And in *Conc.* 2 *Pſal.* 33. He expreſly teaches, " That *CHRIST*, of his Body and Blood, Inſti- " tuted a Sacrifice, according to the Order of *Melchizedek*. *See him alſo lib.* 17. *c.* 17. *& lib.* 18. *c.* 35. *cum* Pſal. 109. *lib.* 1. *contr. Adverſ. Leg. & Prophet. c.* 20. *Serm.* 4. *de Sanctis Innocentibus.*

Nothing can be more plain than theſe words of St. *Irenæus*, in which he affirms of *CHRIST*, that, " Giving Counſel alſo to his Diſciples, to Offer the firſt Fruits of his Creatures to *GOD*; " not as it were needing it, but that they might neither be Unfruitful nor Ungrateful, he " himſelf took of the Creature of Bread, and gave Thanks, ſaying, *This is my Body*; and " likewiſe the Chalice, he confeſſed to be his Blood, which is made of that Creature which is " in uſe amongſt us, and Taught a New Oblation of the *New-Teſtament*, which Oblation the " *Church* receiving from the Apoſtles, throughout the whole World, Offers to *GOD*, to Him, who " gives us Nouriſhment, the firſt Fruits of his Gifts in the *New-Teſtament*; of whom, amongſt " the Twelve Prophets, *Malachy* has thus foretold: I have no will in you, [the *Jews*] ſays our " Omnipotent Lord, and I will take no Sacrifices at your hands, becauſe, from the riſing of " the Sun, to the ſetting thereof, my Name is Glorify'd among the *Gentiles*; and in every place, " Incenſe is Offer'd to my Name, and *A PURE SACRIFICE*, becauſe my Name is great " among the *Gentiles*, ſaith our Lord Almighty, manifeſtly ſignifying by theſe things, becauſe " the former People indeed ceas'd to Offer to *GOD*; but in every place a Sacrifice is Offer'd " to *GOD*, and this *PURE*, for his Name is Glorify'd among the *Gentiles*. Thus St. *Irenæus*, whoſe Words ſo touch the *Proteſtant Centuriſts*, that they ſay, " *Irenæus*, *&c.* ſeems to ſpeak " very Incommodiouſly, when he ſays, He [*CHRIST*] taught the New Oblation of the *New-* " *Teſtament*, which the Church receiving from the Apoſtles, Offer'd to *GOD* over all the " World. *Lib.* 4. *Adverſ. Hær. c.* 32.

Euſebius Cæſarienſis. " We Sacrifice, therefore, to our higheſt Lord a Sacrifice of Praiſe: We " Sacrifice to *GOD* a Full, Odoriferous, and moſt Holy Sacrifice: We ſacrifice after a New manner, according to the *New-Teſtament*, A PURE HOST. *Lib.* 2. *demonſtrat. Evang. c.* 10.

St. *Jo. Chryſoſtome* expounding the Words of the Prophet *Malachy*, ſays, " The Church which " every where carries about *CHRIST* in it, is Prohibited from no place; but in every place " there are Altars, in every place Doctrine; theſe things *GOD* foretold by his Prophet, for " both declaring the Churches Sincerity, and the Ingratitude of the other People [the *Jews*;] *Ad* Pſal. 95.

'he tells them, I have no pleasure in you, *&c.* Mark, how clearly and plainly he Interprets the 'Mystical Table, which is the *UNBLOODY HOST*, and the pure Perfume he calls Holy 'Prayers, which are Offer'd after the Host. Thou sees how 'tis granted, that that Angelical Sa-'crifice should every where be known; thou seest it is circumscrib'd with no Limits, neither 'the Altars, nor the Song. In every place Incense is Offer'd to my Name; therefore the My-'stical Table, the *HEAVENLY* and exceeding *VENERABLE SACRIFICE*, is indeed the 'prime *PURE HOST*.

Is it not a thing to be admir'd, That the *Church of England* should not only Corrupt the Sacred Scripture against the *Great* and most *Dreadful Sacrifice*; but also make it an *Article* of her *Faith*, that it is a *blasphemous Fable, and dangerous Deceit?* When, without all doubt, she cannot be Ignorant, that the Holy Fathers call it (a) *A visible Sacrifice.* (b) *The True Sacrifice.* (c) *The daily Sacrifice.* (d) *The Sacrifice according to the Order of* Melchizedek. (e) *The Sacrifice of the* Body *and* Blood *of* CHRIST. (f) *The Sacrifice of the Altar.* (g) *The Sacrifice of the Church.* (h) *The Sacrifice of the New-Testament,* (i) *which succeeded to all Sacrifices of the Old Testament.* And that it was Offer'd for the Health of the Emperor, *Sacrificamus pro salute Imperatoris*, says *Tertullian, de Scapul.* c. 2. That it was Offer'd for the Sick, *Pro Infirmis etiam Sacrificamus*, says St. *Chrysostome, Hom.* 27. in *Act Apos. For those upon the Sea*, and *for the Fruits of the Earth.* Idem. And for the Purging of Houses Infected with Wicked Spirits St. *Aug. de Civit. Dei, lib.* 22. *c.* 8. says, That *One went and Offer'd* (in the House Infected) *the Sacrifice of* CHRIST's *Body, praying that the Vexation might cease; and by* GOD's *Mercy it ceas'd immediately.*

In the first Council of *Nice, Can.* 14. we find these words, 'The Holy Council has been In-'form'd, That in some Places and Cities the Deacons distribute the Sacrament to Priests: Nei-'ther Rule nor Custom has deliver'd, that they who have not Power to Offer Sacrifice, should 'distribute the Body of *CHRIST* to them who Offer. — See also, *Concil.* 3. *Bracarense. Can.* 3. *& Concil.* 12. *Tolet. Can.* 5. Moreover, that *this Holy Sacrifice* (as *GOD*'s Church, at this day, Teaches and Practises) *was Offer'd for the Sins of the Living and Dead*, is a Truth so undeniable, That *Craston*, a Learned *Protestant*, in his Book of the *Mass*, against *Bellarmin* (*Pag.* 167.) reprehends *Origen*, St. *Athanasius*, St. *Ambrose*, St. *Chrysostome*, St. *Augustin*, St. *Gregory* the Great, and Venerable *Bede*, for maintaining *The Mass to be a Propitiatory Sacrifice for the Sins of the Living, and of the Dead.* Consider then, what Truth there is in the words of that Author *; who affirms, That in *Gregory* the Great's Time, *Masses for the Dead were not intended to deliver Souls from those Torments of Purgatory.* Doubtless he consider'd not the words of St. *Augustin, lib.* 9. *Confess. c.* 12. and *De Verb. Apost. Serm.* 34. viz. *That the Sacrifice of our Price was Offer'd for his Mother* Monica, *being Dead.* And, *That the Universal Church does observe, as deliver'd from their Forefathers, to Pray for the Faithful Deceased in the Sacrifice, and also to Offer the Sacrifice for them.* Nor consider'd this great Vindicator, that great Miracle related by St. *Gregory* the Great himself, concerning *Purgatory*, and the Benefit Souls there receive, by the Offering up of this *Propitiatory Sacrifice.* In his Fourth Book of Dialogues, *cap.* 55. telling us of a Monk call'd *Justus*, who was Obsequious to him, and watch'd with him in his daily Sickness: 'This Man (*says he*) 'being Dead, I appointed the Healthful *Host* to be Offer'd for his Absolution Thirty 'Days together; which done, the said *Justus* appear'd to his Brother by Vision, and said, *I have 'been hitherto Evil, but now am Well*, &c. And the Brethren in the Monastery counting the Days, 'found that to be the day on which the 30*th.* Oblation was Offer'd for him.

Nor would doubtless this *Vindicator* have told us, That *Transubstantiation was yet unborn*, (to wit, in *Gregory* the Great's Time) unless he had a mind to Impose upon his *Reader*, if he had ever read the Doctrine of those Fathers, who liv'd before St. *Gregory*'s Time: For Example,

St. *Ignatius* Martyr, in his Epistle to the People of *Smyrna*, speaking of the Hereticks of his Time (Men of the same Judgment with this Vindicator) writes thus: 'They allow not of Eu-'charists and Oblations, (*says he*) because they do not believe the Eucharist to be the Flesh of 'our Saviour Jesus *CHRIST*, which Suffer'd for our Sins, and which the Father, in his Mer-'cy, rais'd again from the Dead.

St. *Justin* Martyr, in his Apology to the Emperor *Antonius Pius*, made for the Christians: 'Now this Food, *says he*, among us, is call'd the *Eucharist*, which it is lawful for none to par-'take of, but those who believe our Doctrine to be True, who have been wash'd in the Laver of 'Regeneration for the Remission of Sins; and who regulate their Lives according to the Pre-'scription

(a) *St.* Aug. *de Civit. Dei lib.* 10. *c.* 19.
(b) *St.* Cypr. *l.* 2. *Ep.* 3. *&* *St.* Aug. *cit. c.* 20.
(c) Aug. *cit. c.*16. *&* *Conc. Tolet. t. can.* 5. Origen. *in* Num. *Hom.* 23.
(d) *S.* Cyprian *l.* 2. *Ep.* 3. *&* Aug. *lib.* 16. *c.* 22. *de Civit. Dei.*
(e) *Et lib.* 22. *c.* 8. *&* *li.* 20. *contr.* Faustum *c.* 18. *&* *S.* Hierom. *li.* 3. *contr.* Pelag. Aug. *in* Psal. 33. *con.* 2. *To.* 8. *&* *S.* Chrys. *lib.* 1 Cor. *Hom.* 24.
(f) *S.* Aug. *in* Enchiridion *c.* 110. *&* *de Cura pro mortuis. c.* 18.
(g) *Et de Civit. Dei. l.* 10. *c.* 20.
(h) *Et de gratia Novi Test. c.* 18. *&* *S.* Irænæus *li.* 4. *c.* 32.
(i) Aug. *de Civit. Dei li.* 17. *c.* 20. *S.* Clement. *in Apost. Constit. Edit.* 1564. Antverpiæ. *li.* 6. *c.* 22. *fol.* 123.

* *The Author of the Second Defence of the Exposition of the Doctrin of the* Church of England, *&c. p.* 13.

'ſcription of *Chriſt*: For we do not receive this as common *Bread*, or common *Drink*: but, as 'by the Word of *God*, Jeſus *Chriſt*, our Redeemer, being made Fleſh, had both *Fleſh* and *Blood* 'for the ſake of our Salvation. Juſt ſo are we taught, that that Food, over which Thanks are 'given by Prayers, in his own Words, and whereby our *Blood* and *Fleſh* are by a change nou-'riſh'd, is the *Fleſh* and *Blood* of the Incarnate *JESUS*: For the Apoſtles, in the Commen-'taries written by them, call'd the Goſpels, have Recorded that *JESUS* ſo commanded 'them.

St. *Irenæus*, taking an Argument from the Participation of the *Euchariſt*, proves the Reſur-rection of the *Fleſh* againſt the Hereticks of his Time. 'As the Bleſſed Apoſtles ſay, *Becauſe we* 'are Members of his Body, *of his* Fleſh, *and of his* Bones; Not ſpeaking this of any Spiritual or 'Inviſible Man, but of that Diſpoſition which belongs to a Real Man, that conſiſts of Fleſh, 'Nerves, and Bones; and is nouriſh'd by the Chalice, which is his [*Chriſt*'s] Blood, and re-'ceives encreaſe by that Bread which is his Body: And as the Vine, being Planted in the 'Earth, brings forth Fruit in Seaſon: And a Grain of Wheat falling upon the Ground, and rot-'ting, riſes up with Encreaſe by the Vertue of *GOD*, who comprehends all things, which af-'terwards, by a Prudent management, becomes Servicable to Men; and receiving the Word 'of *God*, are made the Euchariſt, which is the *Body* and *Blood* of *CHRIST*; So alſo our Bodies 'being Nouriſh'd by it, and laid in the Earth, and there diſſolv'd, will ariſe at their Time; the 'Word of *God* working in them this Reſurrection, to the Glory of *God* the Father. *Lib.* 5. *c.* 11.

Euſebius Cæſarienſis.—'Making a daily Commemoration of Him, [*CHRIST*] and daily 'Celebrating the Memory of his *Body* and *Blood*; and being now prefer'd to a more excellent Sa-'crifice and Office than that was of the Old Law, we think it unreaſonable, any more to fall 'back to thoſe firſt and weak Elements, which contain'd certain Signs and Figures, but not 'the Truth it ſelf. Another place of *Euſebius* as quoted by St. *John* of *Damaſcene*, 'Many Sin-'ners, *ſays he*, being Prieſts, do Offer Sacrifice, neither does *God* deny his Aſſiſtance, but by the 'Holy Ghoſt Conſecrates the propos'd Gifts: And the Bread indeed is made the precious '*BODY* of our Lord, and the Cup His precious *BLOOD*. *Lib.* 1. *demonſtrat Evang. c.* 10. *Lib.* 3. *Parallel. c.* 45.

St. *Hillary*. 'We muſt not ſpeak, *ſays he*, of the things of *GOD*, like Men, or in the ſenſe of 'the World: Let us read what is Written, and underſtand what we read, and then we ſhall be-'lieve with a perfect Faith. For what we ſay of the Natural Exiſtence of *Chriſt*, within us, if 'we do not learn from him, we ſay fooliſhly and profanely; for he himſelf ſays, *My Fleſh is Meat* '*indeed, and my Blood is Drink indeed.* There's no place left for doubting of the reality of his Fleſh 'and Blood; for now, by the Profeſſion of *Chriſt* himſelf, and by our Faith, 'tis truly *Fleſh*, and 'truly *Blood*: Is not this Truth? It may indeed not be true to them, who deny *CHRIST* to 'be true *GOD*. *Lib.* 8. *de Trinitate.*

St. *Cyril* of *Jeruſalem*.——'Since therefore *Chriſt* himſelf does thus affirm, and ſay of the 'Bread, *This is my Body*; Who, from hence forward, dare be ſo bold as to doubt of it? And 'ſince the ſame [*Chriſt*] does aſſure us and ſay, *This is my Blood*; Who, I ſay, can doubt of 'it, and ſay, It is not his Blood? In *Cana* of *Galilee* he once, with his Sole Will, turn'd Water 'into Wine, which much reſembles *Blood*; And does he not deſerve to be Credited, that he 'chang'd *Wine* into his *Blood*? For, if when Invited to a Corporal Marriage, He wrought ſo 'ſtupendious a Miracle, have we not much more reaſon to confeſs, that he gave his *Body* and '*Blood* to the Children of the Bridegroom? Wherefore, full of certainty, let us receive the *Body* 'and *Blood* of *CHRIST*: For under the Form of *Bread* is given to Thee the *Body*, and the '*Blood* under the Form of *Wine*; that having receiv'd the *Body* and *Blood* of *CHRIST*, thou 'may'ſt be made Partaker with Him of his *Body* and *Blood*. Thus we ſhall become *Chriſtophers*, 'that is, *Bearers of Chriſt*, receiving his *Body* and *Blood* into us.——Do not therefore look on it 'as mere *Bread* only, or bare *Wine*; for, as *God* himſelf has ſaid, *IT IS* the *Body* and *Blood* of '*Chriſt*. Notwithſtanding, therefore, the Information of *Senſe*, let *Faith* confirm thee; and do 'not judge of the thing by the *Taſte*, but rather take it for moſt certain by *Faith*, without the 'leaſt doubt that his *Body* and *Blood* are given thee.——When you come to the Communion, 'do not come holding both the Palms of your hands open, nor your Fingers ſpread; but let 'your Left Hand be as it were a reſt under the Right, into which you are to receive ſo great 'a KING: And in the hollow of your Hand take the Body of *CHRIST*, ſaying, *Amen*. *In Catechiſ.*

It was the Cuſtome in thoſe days for the Prieſt to deliver the Holy Sacrament into the hand of the Communicant

In Orat. Catec. c. 37. St. *Gregory Nyſſen.* 'When we have Eaten any thing that is prejudicial to our Conſtitution, 'tis neceſſary that we take ſomething that is capable of repairing what was damnify'd; that ſo, when this Healing Antidote is within us, it may work out of the Body, by a contrary Affection, all the force of the Poyſon. And what is this Antidote? 'Tis nothing but that *Body* which overcame Death, and was the Origine of our Life. For, as the Apoſtle tells us, As a little Leaven makes the whole Lump like it ſelf; ſo that *Body*, which by *GOD*'s appointment ſuffer'd Death, being receiv'd within our Body, changes and reduces the whole to it's own likeneſs. And as when Poyſon is mixt up with any thing that is Medicinable, the whole Compound is render'd uſeleſs; ſo likewiſe that Immortal Body being within him that receives it, converts the whole into its own Nature. But there being no other way of receiving any thing within our Body, unleſs it be firſt convey'd into our Stomach by Eating or Drinking, it is neceſſary that by this ordinary way of Nature, the Life-giving Vertue of the Spirit be Communicated to us. But now, ſince that Body alone, which was united to the Divinity, hasreceiv'd this Grace, and it is manifeſt, that our Body can no otherwiſe become Immortal; we are to conſider how 'tis poſſible, that *One Body*, which is always diſtributed to ſo many Thouſand Chriſtians over the whole World, ſhould be the Whole, by a Part in every One, and ſtill remain Whole in it ſelf.

And a little after. 'I do therefore now rightly believe, That the Bread Sanctified by the Word of God, is chang'd into the Body of God, the Word.—— And here likewiſe the *Bread*, as the Apoſtle ſays, is Sanctify'd by the *Word of GOD* and *Prayer*; not ſo, that by being Eaten it becomes the *Body of the Word*, but becauſe it is ſuddenly chang'd by the *Word* into his *Body*, by theſe words, *This is my Body.*— And this is effected by the Vertue of Benediction, by which the Nature of thoſe things which appear, is Tranſ-elemented into it.

In Orat. in diem luminum. Again, in another place.—'And the Bread in the beginning is only common Bread; but when it is Sanctify'd by the Myſtery, it is call'd and made the *BODY of CHRIST.*

In Epiſt. ad Heliodorum. St. *Hierom.* 'God forbid (*ſays he*) that I ſhould ſpeak detractingly of theſe Men, [*Prieſts*] who ſucceeding the Apoſtles in their Function, do make the Body of *CHRIST* with their Sacred Mouth.

Lib. de Verb Apoſt. Serm. St. *Auguſtin.* 'We have heard (*ſays he*) our Maſter, who always ſpeaks Truth, our Divine Redeemer, the Saviour of Men, recommending to us our Ranſom, his *Blood:* For he ſpake of his *Body* and *Blood*; which *Body* he call'd Meat, and which *Blood* he call'd Drink. The Faithful underſtand the Sacrament of the Faithful.——But there are ſome, *ſays he*, who do not believe they ſaid, *This is an hard ſaying, who can hear him?* 'Tis an hard ſaying but to thoſe who are Obſtinate; that is, 'tis Incredible but to the Incredulous.

The ſame Holy Father, and Great Doctor, in his Commentary upon the XXXIII *Pſalm*, ſpeaks thus of *Chriſt*: 'And He was carry'd in his own hands. And can this, Brethren, be poſſible in Man? Was ever any Man carry'd in his own hands? He may be carry'd by the hands of others, but in his own no Man was ever yet carry'd. How this can be litterally underſtood of *David*, we cannot diſcover; but in *Chriſt* we find it verify'd: For *Chriſt* was carry'd in his own hands, when giving his own very *Body*, he ſaid, *This is my Body*; for that *Body* he carried in his own hands. Such is the Humility of our Lord Jeſus *Chriſt*, which is much recommended to Men. — How plain and poſitive are the words of theſe Ancient and Holy Fathers, for the *Real Preſence* of *CHRIST*'s *BODY* and *BLOOD* in the Bleſſed Sacrament of the *Euchariſt*, which *Proteſtants* ſo flatly deny? I would ask our *Church of England* Divines, Whether (if they had been preſent among the Apoſtles when *CHRIST* ſaid, *Take and Eat, THIS IS MY BODY*) they durſt have aſſum'd the boldneſs to have contradicted the Omnipotent Word, and have reply'd, *'Tis not thy BODY, Lord, 'tis only BREAD?* I believe the moſt ſtiff Sacramentarian in *England*, would have trembl'd to have made ſuch a Reply; tho' now they dare, with blaſphemous Mouth, call the Doctrine of *Tranſubſtantiation*, the *Myſtery of Iniquity.*

I have inſiſted ſomewhat the longer upon theſe two points, than perhaps the *Reader* may think proper for this Treatiſe: But when he conſiders that the *Prieſthood* and *Sacrifice*, againſt which *Proteſtants* have Corrupted the Scripture, and fram'd their New Articles of Faith, are Two ſuch Eſſential Parts of Chriſtian Religion, That if either of them be taken away, the whole Fabrick of *God*'s Church falls to the Ground; he will not look upon it as an unneceſſary Digreſſion.

Several

Several other Corruptions and Falſifications, not mentioned under the aforegoing Heads.

THIS Treatiſe encreaſing beyond what indeed I deſign'd it at firſt, will oblige me to as much Brevity as poſſible, in theſe following Corruptions.

In *Romans* 8. *ver.* 39. inſtead of the word *Charity*, they (contrary to the *Greek*) tranſlate *Love*; and ſo generally in all places, where much is ſpoken in commendation of *Charity*; the reaſon is, becauſe they attribute Salvation to *Faith* alone, they care not how little *Charity* ſound in the Peoples Ears. — So likewiſe in the 1 *Cor. cap.* 13. for *Charity*, they Eight times ſay *Love*. In *Rom.* 9. *ver.* 16. for this Text, [*Therefore it is not of the Willer, nor the Runner, but of* GOD *that ſheweth Mercy*;] they tranſlate in their Old Bibles,—*So lyeth it not then in a Man's Will or Running, but in the Mercy of* GOD; changing [*Of*] into [*In*,] and [*Willer* and *Runner*] into [*Will* and *Running*;] and ſo make the Apoſtle ſay, That it is not at all in Man's Will to Conſent or Co-operate with *GOD*'s Grace and Mercy.

In 1 *Corinthians cap.* 1. *ver.* 10. for *Schiſms* (which are Spiritual Diviſions from the Unity of the Church) they tranſlate *Diſſentions*, which may be in Worldly things, as well as Religion; this is done becauſe themſelves were afraid to be accounted Schiſmaticks: So likewiſe,

In *Galatians* 5. *ver.* 20. for *Hereſie*, as it is in the *Greek*, they tranſlate *Sects*; in favour of themſelves, being charg'd with Hereſie: Alſo,

In *Titus* 3. *ver.* 10. inſtead of ſaying, according to the *Greek*, *A Man that is an Heretick*, &c. Their Bible of 1562. tranſlates, *A Man that is an Author of Sects:* favouring that Name for their own ſakes, and diſſembling it as tho' the Holy Scripture ſpake not againſt *Hereſie* or *Hereticks*, *Schiſm* or *Schiſmaticks*.

In 1 *Timothy*, *cap.* 3. *ver.* 6. for a *Neophite*, (one lately Baptized or Planted in *CHRIST*'s Myſtical Body) they tranſlate in their firſt Bibles, *A Young Scholar*; as tho' an *Old Scholar* could not be a *Neophite*, by deferring his Baptiſm, or by long delaying his Converſion to *GOD*, which he learn'd to be neceſſary long before.

In *Tit.* 3, *ver.* 8. inſtead of theſe words, [*To Excel in good Works,*] they tranſlate, *To ſhew forth Good Works*; and (as their Laſt Edition has it) *To maintain Good Works*; Againſt the different degrees of *Good Works*.

In *Hebrews* 10. *ver.* 20. for *Dedicated*, they tranſlate, in their Firſt Bibles, *Prepared*, in favour of their *Hereſie*, That *CHRIST* was not the firſt that went into *Heaven*, which the word [*Dedicated*] ſignifies.

In the II *Epiſtle of* Peter, *cap.* 3. *ver.* 16. they force the Text to maintain a frivolous Evaſion, [*That St.* Paul's *Epiſtles are not hard,*] but the *Things in the Epiſtles*; whereas both the *Greek* and *Latin* Texts are indifferent to both Conſtructions: It is a general Cuſtom of theirs, that where they find the *Greek* Text indifferent to Two Senſes, there they reſtrain it only to that which may moſt advantage their own Error, thereby excluding its Reference to the other Senſe. And oftentimes, where one Senſe is receiv'd, read, and expounded of the greater part of the Ancient Fathers, and of all the *Latin* Church, there they very Partially follow the other Senſe, not ſo generally receiv'd.

In St. *James* 1. *ver.* 13. for, [*God is not a Tempter of Evils*,] they tranſlate, *God is not Tempted with Evils*, and, *God cannot be Tempted with Evils*; which is ſo Impertinent to the Apoſtles Speech in that place, as nothing more. Why is it that they refuſe to ſay, *God is no Tempter to Evil*, as well as the other? Is it becauſe of the *Greek* Word, which is a *Paſſive?* They may find in their Lexicon, that it is both an *Active* and *Paſſive*; as alſo appears by the very circumſtance of the foregoing words, *Let no Man ſay, That he is Tempted of God.* Why ſo? *Becauſe* (ſay the *Proteſtant* Tranſlators) *God is not Tempted with Evil.* Is this a good Reaſon? Nothing leſs. How then? *Becauſe* God *is no Tempter to Evil:* therefore, let no Man ſay, *That he is Tempted of* GOD.

ἀπείραστος κακῶν.

This Reaſon is ſo coherent, and ſo neceſſary in this place, That if the *Greek* Word were only a *Paſſive* (as it is not,) yet it might have better beſeem'd *Beza* to tranſlate it *Actively*, than it did

to turn an *Active* into a *Paſſive*, againſt the *Real Preſence*, as himſelf confeſſes he did without ſcruple. But tho' he might and ought to have tranſlated this word *Actively*, yet he would not, becauſe he would favour his own *Hereſie*; which (quite contrary to theſe words of the Apoſtle) ſays, *That God is a Tempter to Evil:* His words are, *Inducit Dominm in tentationem eos quos Satanæ arbitrio permittet*, &c. 'The Lord leads into Temptation, thoſe whom he permits to 'Satan's Arbitriment; or into whom rather he leads or brings in Satan himſelf, to fill their 'Heart, as *Peter* ſpeaketh. Note, that he ſays, *GOD* brings Satan into a Man to fill his Heart, as *Peter* ſaid to *Ananias*; *Why has Satan fill'd thy Heart, to lye unto the Holy Ghoſt?* So that by this Doctrine of *Beza*'s, *GOD* brought Satan into *Ananias*'s Heart to make him Lye unto the Holy Ghoſt; and ſo leading him into Temptation, was *Author* and *Cauſe* of that Heinous Sin.

Annot. No. Teſt. Anno 1556. Mat. 6. v. 13.

Is not this to ſay, *GOD is a Tempter to Evil*, quite contrary to St. *James*'s Words? Or could he that is of this Opinion, tranſlate the contrary; to wit, *That GOD is no Tempter to Evil?* Is not this as much as to ſay, That *GOD* alſo brought Satan into *Judas* to fill his Heart, and ſo was Author of *Judas*'s Treaſon, even as he was of *Paul*'s Converſion? Is not this a moſt abſurd and blaſphemous Opinion; yet how can they free themſelves from it, who allow and maintain the aforeſaid Expoſition of *God's leading into Temptation?* Nay *Beza*, for maintaining the ſame, tranſlates, *God's Providence*, inſtead of *God's Preſcience* (*Acts* 2. *ver.* 23) a Verſion ſo falſe, that the *Engliſh Bezites*, in their Tranſlation, are aſham'd to follow him.

* *See* Bucer's Scripta Anglicana, *p.* 931. *Et in Epiſt. ad* Rom. *in c.* 1. *p.* 94.

And which is worſe than all this, if worſe can be, They make *GOD* not only a Leader of Men into Temptation, but even the Author and Worker of Sin; Yea, that *God* created or appointed Men to Sin; as appears too plainly, not only in their Tranſlation of this following Text of St. *Peter*'s, but alſo from *Beza*'s Commentary on the ſame. Alſo *Bucer*, one of King *Edward* the Sixth's Apoſtles, held directly, * *That GOD is the Author of Sin.*

1 *Pet.* c. 2. v. 8.

St. *Peter* ſays of the *Jews*, that *Chriſt* is to them, *Petra ſcandali qui offendunt verbo nec credunt in quo & poſiti ſunt* [εἰς ὃ καὶ ἐτέθησαν;] that is, *A Rock of ſcandal to them* [the Jews] *that ſtumble at the Word, neither do believe wherein alſo they are put*, as the *Rhemiſt* Teſtament tranſlates it: Or as 'tis render'd in King *Edward* the Sixth's *Engliſh* Tranſlation, and in the Firſt of Queen *Elizabeth's*, *They believe not that whereon they were ſet:* Which Tranſlation *Illyricus* approves, ſaying, 'This is well to be mark'd, leſt a Man imagine that *GOD* himſelf did put 'them, and (as One, *meaning* Beza, againſt the Nature of the *Greek* Word, tranſlates and in-'terprets it) that *GOD* created them for this purpoſe, that they ſhould withſtand him. *Eraſ-'mus* and *Calvin*, referring this word to that which goes before, Interpret it not amiſs, That the 'Jews were made or ordain'd to Believe the *Word of GOD*, and their *Meſſias*; but yet that 'they would not believe him: For to them belong'd the Promiſes, the Teſtaments, and the 'Meſſias himſelf; as St. *Peter* ſays, *Acts* 2, and 3. and *Paul*, *Rom.* 9. And to them were com-'mitted the Oracles of *GOD*, by witneſs of the ſame *Paul*, *Rom.* 3. Thus *Illiricus*; who has here given the true Senſe of this Text, according to the ſignification of the *Greek* Word; and has prov'd the ſame by Scripture, by St. *Peter* and St. *Paul*, and has confism'd it by *Eraſmus* and *Calvin*. Yea *Luther* follows the ſame Senſe in this place: So does *Caſtalio* in his Anno-New-Teſtament.

Illyricus's *Gloſſin* 1 *Pet.* c. 2. *ver.* 8.

Vid. Caſtalio *in defenſione ua tranſlat. p.* 153, 154, 155.

Yet *Beza*, againſt all theſe (to defend his blaſphemous Doctrine, that *God leads Men into Temptation, and brings in* Satan *to fill their Hearts*) tranſlates it thus: *Sunt immorigeri ad quod etiam conditi fuerunt.* —*They are Rebellious, whereunto alſo they were Created:* With whom his Scholars, our *Engliſh* Tranſlators, are reſolv'd to agree; therefore, in their Bible of the Year 1577. they read, —— *Being diſobedient unto the which thing they were Ordained.* And in that of 1572. *Being diſobedient unto the which thing they were even Ordained:* This is yet worſe, And with this, word for word, agrees the Teſtament of 1580. and the *Scotiſh* Bible of 1579 This is alſo the *Geneva* Tranſlation in the Bible of 1561. which the *French Geneva* Bible follows. And how much our *Proteſtant* laſt Tranſlation differs from theſe, may be ſeen in the Bible Printed at *London*, *Anno* 1683. where 'tis read thus: *And a Rock of Offence, even to them which ſtumble at the Word, being diſobedient whereunto alſo they are appointed.*

Is not this to ſay poſitively, That GOD is Author of Mens Diſobedience or Rebellion againſt *CHRIST?* 'But if GOD (*ſays* Caſtalio *againſt* Beza) have Created ſome Men to Rebellion 'or Diſobedience, he is Author of their Diſobedience; as if he has Created ſome to Obedience, 'he is truly Author of their Obedience. Yes, this is to make *GOD* the Author of Mens Sin,

for

for which purpose it was so Translated: And thus *Beza* in his Notes upon the Text explicates it; 'That Men are Made or Fashion'd, Fram'd, Stir'd up, Created or Ordain'd, not of themselves '(for that were absurd) but of *GOD*, to be Scandaliz'd at him, and his Son our Saviour; *Christus* '*est eis offendiculo, prout etiam ad hoc ipsum à Deo sunt Conditi:* And further discourses at large, and brings other Texts to prove this Sense, and this Translation.

And tho' *Luther* and *Calvin* (as is said) dissented not from the True Sense of this Text, yet touching the blasphemous Doctrine, [*That* GOD *is the Author of Sin,*] they with *Zuinglius* must, for all this, have the Right-Hand of *Beza*. 'How can Man prepare himself to Good, says *Luther*, 'seeing 'tis not in his Power to make his ways Evil? For GOD works the wicked 'Work in the Wicked.

'When we commit Adultery or Murder, (*says* Zuinglius) 'tis the Work of GOD, being the 'Mover, the Author, and Inciter, *&c.* GOD moves the Thief to Kill, *&c.* He is forc'd to Sin, '*&c.* GOD harden'd *Pharaoh*, not speaking Hyperbolically, but he truly hardens him, yea, 'although he resist. — By which, and other of his Writings, he so plainly teaches GOD to be the Author of Sin, that he is therefore particularly reprehended by the Learned *Protestant* Grawerus, *in Absurda Absurdorum c. 5. de Prædest. fol.* 3, 4.

'GOD is Author (*says* Calvin) of all those things, which these *Popish* Judges would have to 'happen only by his Idle Sufferance. He also affirms our Sins to be not only by GOD's Permission, but by *His Decree and Will:* Which Blasphemy is so evidently Taught by him and his Followers, that they are expressly condemn'd for it, by their Famous Brethren; Feming. *lib. de univers. Grat. p.* 109. Osiander *Enchirid. Controv. p.* 104. Scaffman. *de peccat. causis p.* 155. 27. Sitzlinus *disput. Theol. de Provid. Dei, Sect.* 141. Graver. *in Absurda Absurd. in frontisp.* Yea, the *Protestant* Magistrates of *Berne* made it Penal by their Laws, for any in their Territories to Preach *Calvin*'s Doctrine thereof, or for the People to read any of his Books concerning the same. Are not these blessed Reformers? O *Excellent Instruments of* GOD's! as Dr. *Tenison* stiles the Chief of them.

Protestants denying *Free-Will* in Man, not only to do Good, but even to resist Evil, open a very wide passage into this Impious Doctrine, of making *GOD* the Author of Sin.

In 1 St. *Peter, cap.* 1. *ver.* 22. the Apostle exhorts Christians to live as becomes Men of so excellent a Vocation: *Purifying*, says he, *your Souls by Obedience of Charity*, &c. (a little before, *ver.* 17.) remembring always, that GOD, *without exception of Persons, judges every Man according to his Works.* From which places it appears, that we have *Free-will* working with the *Grace* of *GOD*; That *we* purifie and cleanse our Souls from Sin; That Good Works are necessarily requir'd of *Christians:* For by many Divine Arguments St. *Peter* urges this Conclusion, *Ut Animas nostras Castificemus, That we purifie our own Souls.* So the *Protestant* Translation, made in *Edward* the Sixth's Time, has it, [*Forasmuch as you have purified your Souls.*] So likewise one of Queen *Elizabeth*'s Bibles, [*Even ye which have purified your Souls.*] And so it is in the *Greek.* Notwithstanding all which, *Beza* in his Testaments of 1556, and 1565. translates it, *Animabus vestris purificatis obediendo veritati per Spiritum:* which another of Queen *Elizabeth*'s Bibles render thus, *Seeing your Souls are purified in obeying the Truth, through the Spirit.* So translates also the *English* Bible, Printed at *Geneva*, 1561. and the *Scotch*, Printed at *Edenborough*, 1579.

So that these words make nothing at all either for *Free will*, or *Co-operation* with GOD's Grace, or Value of Good Works, but rather the contrary; proving that in our Justification we work not, but are Wrought; we purifie not our selves, but are Purified; we are not Active and Doers with GOD's Grace, but Passive and Sufferers: Which Opinion the Council of *Trent* condemns. The *Protestant* Bible of 1683. has again Corrected this, and translates, *Seeing ye have purified your Souls*, &c. but whether with any good and sincere Intention, appears by their having left uncorrected another Fault of the same stamp in *Philippians*, cap. 1. ver. 28.

Where St. *Paul*, handling the same Argument, Exhorts the Christians not to fear the Enemies of *Christ*, tho' they Persecute never so terribly, *Which to them* (says he) *is cause of Perdition, but to you of Salvation:* where he makes Good Works necessary, and so the Causes of Salvation, as Sins are of Damnation. But *Beza* will have the Old Interpreter over-seen in so translating, *Because* (says he) *the Affliction of the Faithful is never call'd the* Cause *of their Salvation, but the* Testimony: And therefore translates the *Greek* Word, ἔνδειξις, *Indicium.* And his Scholars, the *English* Translators, render it a *Token*, tho' indeed one of their Testaments translate it as we do,

Lut. To. 2. Wittem. An. 1551. Assert. Art. 36. Vid. de Servo. Arbit. fol. 195. Edit. 1603. Zuing. To. 10. de Providentia Dei fol. 365, 366, 367. Calvin Instit. l. 1. c. 18. & l. 2. c. 4. and l. 3. c. 23.

Vid. Litteras Senat. Bern. ad Ministros, &c. An. 1555. Dr. Ten. Conf. with M. P.

Castificantes animas vestras in obedientia Charitatis.

Bib. 1561. 1579.

Sess. 6. cap. 4.

Beza Annot. in illum locum.

Bib. 1561. a *Cauſe*; ſo does alſo *Eraſmus*, and the *Tigurine* Tranſlator: Yea, the Apoſtles comparing Sins with Good Works, theſe leading to Heaven, as thoſe to Hell, convinces its Senſe to be ſo; as *Theodoret* a *Greek* Father, alſo gathers from that Word; ſaying, *That procures to them Diſtruction, but to you Salvation.* So St. *Auguſtin*, St. *Hierom*, and other *Latin* Fathers.

Theod. *in* Phil. *cap.* 1.

And that Good Works are a cauſe of Salvation, our Saviour himſelf clearly ſhews, when He thus ſpeaks of *Mary Magdalen*, *Remittuntur ei peccata multa, quoniam dilexit multum*; *Many Sins are forgiven her, becauſe ſhe loved much.* Againſt which no Man living can cavil from the *Greek*, *Hebrew*, or *Latin*, but that Works of Charity are a *Cauſe* why Sins are Forgiven; and ſo a Cauſe of our Juſtification and Salvation, which is evidently the Words and Meaning of our Bleſſed Saviour. Notwithſtanding, *Beza* and our *Engliſh* Tranſlators have a ſhift for this alſo; he tranſlates, *Remiſſa ſunt peccata ejus multa. Nam dilexit multum*; which in our *Engliſh* Bible is render'd, *Her Sins which are many, are forgiven*; *for ſhe loved much*: which the *Reader* perhaps may think to be a Difference ſo ſmall, as is not worth taking notice of; but, if well conſider'd, will be found as great, as is between *Our* Doctrine and *Proteſtants*. And firſt, The Text is Corrupted by making a fuller Point than either the *Greek* or *Latin* bears, the *Engliſh* making ſome a *Colon*, (:) and ſome a *Semicolon*, (;) where in *Greek* there is only a *Comma*, (,) and *Beza*, in his *Latin*, yet more deſperately makes a down and full *Period*, (.) thereby dividing and diſtracting the latter part from the former; as tho' it contain'd not a reaſon of that which went before, as it does, but were ſome new Matter: wherein he is controul'd by another of his own Tranſlators, and by the *Greek* Prints of *Geneva*, *Zurick*, *Baſil*, and other *German* Cities, who point it as it is in our *Latin* and *Engliſh*. — But their Falſhood appears much more in turning [*Quoniam*] into [*Nam*,] *Becauſe* into *For*.

Beza *Teſt.* *Anno* 1565. *Bib.* 1683.

1556.

Seeing our Saviours words are in effect thus, [*Becauſe ſhe loved much, therefore many Sins are forgiven her*;] which they, by this *Perverſion* and *Miſpointing* it, make a quite different, and almoſt contrary Senſe; thus, [*Becauſe ſhe had many Sins forgiven her, therefore ſhe loveth much*;] and this Love following was a Token of the Remiſſion, which ſhe, by *Only Faith*, had obtain'd before; ſo turning the *Cauſe* into the *Effect*, and the *Antecedent* into the *Conſequent*, hereby utterly overthrowing the Doctrine, which *CHRIST* by his Words and Reaſon gives, and the Church of his Words and Reaſon gathers. *Beza* bluſhes not to confeſs, why he thus alter'd *CHRIST's* words: ſaying, 'Nam dilexit, *inquam*, For ſhe loved: The Vulgar Tranſlation and *Eraſmus* turn it, '[*Becauſe ſhe loved*;] But I (*ſays he*) had rather Interpret it as I do, that Men may beſt underſtand in theſe words to be ſhew'd, not the cauſe of Remiſſion of Sins, but rather that 'which enſu'd after ſuch Remiſſion, and that by the *Conſequent* is gather'd the *Antecedent*. And 'therefore, they who abuſe this place, to overthrow *Free Juſtification* by *Only Faith*, are very 'Impudent and Childiſh: Thus *Beza*. But the Ancient Fathers, who were neither *Impudent* nor *Childiſh*, gather'd from this Text, that *CHARITY*, as well as *FAITH*, is requiſite for the obtaining Remiſſion of Sins. St. *Chryſoſtome*, Hom. 6. in *Mat.* ſays, 'As firſt by Water and the Spirit, ſo afterward, by Tears and Confeſſion, we are made clean: which he proves by this place. So St. *Gregory*, expounding this ſame place, ſays, 'Many Sins are forgiven her, becauſe 'ſhe loved much; as if it had been ſaid expreſly, He burns out perfectly the ruſt of Sin, who 'ſoever burns vehemently with the Fire of Love. For ſo much more is the Ruſt of Sin ſcour'd 'away, by how much more the Heart of a Sinner is Inflam'd with the great Fire of *Charity*.

Beza *in Luck.* 7. *ver.* 47.

Hom. 33. *in Evang.*

And St. *Ambroſe* upon the ſame words.— 'Good are Tears, which are able to waſh away our 'Sins. Good are Tears, wherein is not only the Redemption of Sinners, but alſo the refreſhing 'of the Juſt.

And the Great St. *Auguſtin*, debating this Story in a long Homily, ſays; 'This Sinful Woman, 'the more ſhe Ow'd, the more ſhe Lov'd; the Forgiver of her Debts, our Lord himſelf, affirm-'ing ſo: Many Sins are forgiven her, becauſe ſhe loved much. And why Loved ſhe much, but 'becauſe ſhe Owed much? Why did ſhe all theſe Offices (of Weeping, Waſhing, *&c.*) but to ob-'tain Remiſſion of her Sins? Other Holy Fathers agree in the ſelf-ſame Verity, all making her *Love* to be a *Cauſe* going before, not only an Effect or Sequel coming after the Remiſſion of Sins.

Hom. 23 *inter* 50.

I have only taken notice here, how *Beza*, and our *Engliſh* Tranſlators have Corrupted this Text; but he, who pleaſes to read *Muſculus*, *in locis Communibus*, *c. de Juſtificat.* 11. 5. will find him perverting it after another ſtrange manner, by boldly aſſerting, without all reaſon or probable conjecture, That our Bleſſed Saviour ſpoke in *Hebrew*, and us'd the *Preterperfect* for the

Preſent

Present Tense; and that St. *Luke* writ in the *Dorical Dialect*; so that *Musculus* would have it said, *She Loved* CHRIST *much, and no wonder; she had good Cause so to do, because many Sins were forgiven her.*

But *Zuinglius* goes yet another way to work with this Text, and tells us, That he supposes the word [*Love*] should have been [*Faith:*] His words are, — 'Because she loved much. I 'suppose, that *Love* is here put for *Faith*; Because she has so great affiance in me, so many Sins 'are forgiven her. For he says afterwards, Thy *Faith* hath saved thee; that is, has deliver'd 'and absolv'd thee from thy Sins. — Which one distinction of his, will Answer all the Places that in this Controversie can be brought out of Scripture to refel their *Only Faith*. But, to conclude, What can be more Impious, than to affirm, That for obtaining Remission of Sins, *Charity* is not requir'd as well as *Faith*, seeing our Blessed Saviour, in this place, (if we'll credit his Evangelist St. *Luke*, and I think his Authority ought to be preferr'd before that of *Zuinglius*, *Beza*, *Musculus*, or our *English* Sectaries) most divinely conjoyns *Charity* with *Faith*, saying of *Charity*, *Many Sins are forgiven her, because she Loved much?* Straight-way adding (of *Faith*,) *Thy Faith has made thee safe; go in Peace.*

Zuing. in Luc. 7. To. 4.

As you see here, they use all their endeavours to suppress the necessity of Good and Charitable Works; so, on the other side, they endeavour'd to make their first Bibles countenance Vice, so far as to seem to allow of the detestable Sin of *Usury*, so it were not hurtful to the Borrower. In *Deuteronomy* 23. *ver.* 19. they translate thus, *Thou shalt not hurt thy Brother by Usury of Money, nor by Usury of Corn, nor by Usury of any thing that he may be hurt withal:* By which they would have it meant, that *Usury* is not here forbidden, unless it *hurt* the Party that Borrows. A Conceit so rooted in most Mens Hearts, that they think such Usury very Lawful, and therefore frequently Offend therein. But Almighty *GOD*, in this place of Holy Scripture, has not one word of *Hurting*, or *not Hurting*, as may be seen in the *Hebrew* and *Greek*; and as also appears from their having Corrected the same in their Bible of 1683. where they read, (as it ought to be) *Thou shalt not lend upon Usury to thy Brother, Usury of Money, Usury of Victuals, Usury of any thing that is lent upon Usury.* — If the *Hebrew* Word signifie to *Hurt* by *Usury*, why did not they in the very next words following, in the self-same Bibles, translate it thus, *Unto a Stranger thou may'st lend upon Usury, but not unto thy Brother?* Why said they not rather, *A Stranger thou may'st hurt by Usury, but not thy Brother?* Is it not all one Word and Phrase here and before? The *Jews* would have given them Thanks for so translating; who, by forcing the *Hebrew* Word as They do, think it well done, to hurt any Stranger, that is, any Christian, by Usury, be it never so great.

Bib. 1562, 1577.

Whether the first *Protestant* Translators of the Scriptures were guided by that Spirit, which should be in *Christian Catholick* Translators, may be easily gather'd from what follows, as well as from what you have already seen.

They were so Prophane and Dissolute, that some of them term'd that Divine Book call'd, *Canticum Canticorum*, containing the high Mystery of *CHRIST*, and his *Church*, *The Ballet of Ballets of* Solomon, as if it were a *Ballet* of Love, between *Solomon* and his *Concubine*, as *Castalio* wantonly translated it.

And yet more prophanely, in another place, which even their last Translation has not yet vouchsafed to Correct, [*We have Conceived, we have born in Pain, as tho' we should have brought forth* Wind.] I am asham'd to set down the litteral Commentary of this their Translation: Was there any thing in the *Hebrew* to hinder them from Translating it in this manner, *We have Conceived, and as it were Travelled to bring forth, and have brought forth the* Spirit? Why should they say *Wind* rather than *Spirit?* They are not Ignorant, that the *Septuagint* in *Greek*, and the Ancient Fathers, do all Expound it, according to both the *Hebrew* and *Greek*, of the *Spirit of* GOD, which is first Conceived in us, and begins by *Fear*, which the Scripture calls, *The beginning of Wisdom:* Insomuch, that in the *Greek* there are these Godly words, Famous in all Antiquity.——*Through the Fear of thee, O Lord, we Conceived, and have Travelled with Pain, and have brought forth the* Spirit *of thy Salvation, which thou hast made upon the Earth:* which excellently sets before our Eyes the degrees of a Faithful Man's Increase, and proceeding in the Spirit of *GOD*. But to say, *We have been with Child*, (as their last Translation has it) *and have brought forth* Wind, can admit no Spiritual Interpretation; but even as a mere *Jew* should translate or understand it, who has no sense of the Spirit of *GOD*. It is the custom of *Protestants*, in all such

Esaiah *c.* 16. *ver.* 18.

St. Ambrose, *lib.* 2. *de Interpel. c.* 4. Chrysostome, *in Psal.* 7. *prop. fin. See S.* Hierom *upon this place.* *Bib.* 1683.

ſuch caſes as this, where the richer Senſe is of *GOD*'s Holy Spirit, there to tranſlate *Wind*, as in *Pſal.* 147. *ver.* 18.

It is not unlike to this, that they will not tranſlate for the Angel's Honor that carried *Abacuc*, *He ſet him into* Babylon, *over the Lake, by the force of his Spirit*; but thus, *Through a Mighty* Iſai. 30. *v.* 20. *Wind*: So attributing it to the Wind, not to the Angels Power, and omitting quite the *Greek* Word [αὐτῦ] *His*, which ſheweth plainly, that it was the Angel's Spirit, Force, and Power.

Again, where the Prophet *Iſaiah* ſpeaks moſt manifeſtly of *CHRIST*, ſaying, *And* (our Lord) *ſhall not cauſe thy Doctor to fly from thee any more, and thine Eyes ſhall ſee thy Maſter*; (which is all one in effect with that which *CHRIST* ſays, *I will be with you unto the end of the World*) there Joel 2. *v.* 23. one of their Bibles tranſlates thus, *Thy Rain ſhall be no more kept back, but thine Eyes ſhall ſee thy Rain.* Their laſt Tranſlation has Corrected this mad Falſification.

Again, where the Holy Church reads, [*Rejoyce, ye Children of* Sion, *in the Lord your* GOD, *becauſe he has given you the Doctor of Juſtice*;] there one of their Tranſlations has it, *The Rain of Righteouſneſs*: And their laſt Bible, inſtead of Correcting the former, makes it yet worſe, (if it can be made worſe) ſaying, *Be glad then, ye Children of* Sion, *&c. for he hath given you the former* יֹרֶה *Rain moderately.* Does the *Hebrew* Word force them to this? Doubtleſs they cannot but know, Lyra. *in* 30. Iſai. that it ſignifies a *Teacher* or *Maſter*: And therefore, even the *Jews* themſelves, partly underſtand it of *Eſdras*, partly of *Chriſt*'s Divinity: Yet theſe New and Partial Tranſlators are reſolv'd to be more Prophane than the very *Jews*. If they had (as I hinted above) been guided by a *Catholick* and *Chriſtian Spirit*, they might have been ſatisfy'd with the Senſe of St. *Hierom*, a *Chriſtian Doctor*, upon theſe places, who makes no doubt but the *Hebrew* is *Doctor, Maſter, Teacher*; Pſalm 84 *ver.* 7. who alſo in the *Pſalm* tranſlates thus, [*With Bleſſings ſhall the Doctor be Arrayed,*] meaning *CHRIST*; Where *Proteſtants* (with the *Jews* of latter days, the Enemies of *CHRIST*) tranſlate, *The Rain covers the Pools.* What cold ſtuff is this, in reſpect of that other Tranſlation, ſo clearly Iſaiah 33. *ver.* 6. pointing to *CHRIST* our *Doctor, Maſter*, and *Lawgiver*.

And again, where St. *Jerom*, and all the Fathers tranſlate and expound, *There ſhall be Faith in thy Times*, to expreſs the wonderful *Faith* that ſhall be among *Chriſtians*; there they tranſlate, *There ſhall be Stability of thy Times.* And their laſt Bible has it thus, *And Wiſdom and Knowledge ſhall be the Stability of thy Times*: Whereas the Prophet reckons all theſe Vertues ſingly, *viz.* Judgment, Juſtice, (which they term Righteouſneſs) Faith, Wiſdom, Knowledge, and the Fear of our Lord; but they, for a little Ambiguity of the *Hebrew* Word, turn *Faith* into *Stability*.

In *Iſai.* 37. *ver.* 22. All their firſt Bibles read, — *O Virgin Daughter of* Sion, *he hath deſpiſed thee, and laughed thee to ſcorn: O Daughter of* Jeruſalem, *he hath ſhaken his Head at thee.* In the *Hebrew*, *Greek*, St. *Hierom*'s Tranſlation and Commentary, as alſo in the *Proteſtant* laſt Bible, Printed 1683. it is quite contrary, *viz. The Virgin Daughter of* Sion *has deſpiſed thee*, [O Aſſur:] *The Daughter of* Jeruſalem *has ſhaken her Head at thee.* All are the *Feminine Gender*, and ſpoken of *Sion*, litterally triumphing over *Aſſur*; and of the *Church*, Spiritually triumphing over Hereſies, and all her Enemies. In their firſt Bibles, they tranſlated all as of the *Maſculine Gender*, thereby applying it to *Aſſur*; inſulting againſt *Sion* and *Jeruſalem.* But for what cauſe or reaſon they thus falſifie it, will be hard to determine, unleſs they dreaded, that by tranſlating it otherwiſe it might be applyed Spiritually to the Church's Triumphing over Themſelves, as Her Enemies. We cannot judge it an over-ſight in them, becauſe we find it ſo tranſlated in the Fourth Book of *Kings*, *cap.* 19. *ver.* 21. yea, and in all their firſt Tranſlations.

A great many other Faults are found in their firſt Tranſlations, which might be paſs'd by, as not done upon any ill deſign, but perhaps rather as Miſtakes or Over-ſights: yet however, touching ſome few of them, 'twill not be a miſs to demand a Reaſon, why they were committed: As for Example, why they tranſlated,—[*Ye Abject of the Gentiles, Iſai.* 45. *ver.* 20.] rather than, *Ye, who are ſaved of the Gentiles*; or, as their laſt Tranſlation has it, *Ye, that are eſcaped of the* Cantica. Canticor. c. 8. *ver.* 12. *Nations?* Or,

Why in their Bible of 1579. did they write, at length, [*Two Thouſand to them that keep the* Cantica. Canticor. c. 1. *ver.* 4. *Fruit thereof*,] rather than, *Two Hundred*; as it is in the *Hebrew* and *Greek*, and as now their laſt Bible has it? Or,

Iſai. 7. *v.* 11. Why read they in ſome of their Bibles,—[*As the Fruits of Cedar*, and not rather according to the *Greek* and *Hebrew*, *Tabernacles of Cedar*; or however, as their laſt Tranſlation has it, *Tents of Kedar?* Or,

Why

Why tranſlate they, ——[*Aſk a Sign, either in the depth, or in the height above,*] rather than, *Aſk a Sign, either in the depth of Hell,* &c. as the *Hebrew*, *Greek*, and *Latin* has it? Or, Iſai. 7. *v.* 11.

Why do they tranſlate, [*To make ready an* Horſe] rather than *Beaſts*, as the *Greek* has it; and as alſo now their Edition of 1683 reads it? Or, Acts 23. *v.* 24.

Why tranſlate they, [*If a Man on the Sabbath-Day receive Circumciſion, without breaking the Law of* Moyſes,] rather than according to the *Greek*, which their laſt Tranſlation has follow'd. *If a Man on the Sabbath-Day receive Circumciſion, to the end the Law of* Moyſes *ſhould not be broken?* Or, Joh. 7. *v.* 23.

Why read they,——[*The Son of Man muſt ſuffer many things, and be* reproved *of the Elders,*] for, *be rejected of the Elders*, as the *Greek*, and now their Bible of 1683. have it; and as in the Pſalm, *The Stone which the Builders rejected*; we ſay not, *reproving* of the ſaid Stone, which is *CHRIST?* Mark 8. *v.* 31.

Again, Why tranſlate they thus, [*Many which had ſeen the firſt Houſe, when the Foundations of this Houſe was laid before their Eyes, wept,* &c.] when in the *Hebrew*, *Greek*, and *Latin*, 'tis read thus: *Many who had ſeen the firſt Houſe in the Foundation thereof,* (i. e. yet ſtanding upon the Foundation, undeſtroyed) *and this Temple before their Eyes, wept?* I ſuppoſe they imagin'd, that it ſhould be meant they ſaw *Solomon*'s Temple when 'twas firſt Founded; which, becauſe 'twas impoſſible, they tranſlated otherwiſe than 'tis in the *Hebrew* and *Greek*; they ſhould indeed have conſider'd better of it.

Tho' we do not look upon ſeveral of theſe, as done (I ſay) with any ill deſign; yet we cannot excuſe them of being done with much more *Licentious Boldneſs*, than ought to appear in ſincere and honeſt Tranſlators.

Abſurdities in turning Pſalms *into* Metre.

Their unreſtrain'd Licentiouſneſs is yet further manifeſt, in their turning of *David*'s *Pſalms* into *Rhyme* (without reaſon,) and then Singing them in their Congregations; telling the People (from St. *James*, *cap.* 5.) *If any be Merry, let him Sing Pſalms*; being reſolv'd to do nothing but what they produce a Text of Scripture for, tho' of their own Making: For, tho' the Apoſtle Exhorts *Such as are Heavy, to Pray*; and, *Such as are Merry, to Sing*; yet he does not in particular appoint *David*'s *Pſalms* to be Sung by the *Merry*, no more than he appoints our *Lord*'s *Prayer* to be ſaid by ſuch as he Exhorts to *Pray*, (tho' perhaps he meant it of both:) So that for any thing our bold Interpreters can gather from the Text, [*Æquo animo eſt? Pſallat.* ψαλλέτω.] St. *James* might mean other Spiritual Songs and Hymns, as well as *David*'s Pſalms: But be it that he exhorted them to Sing *David*'s Pſalms, which we have no cauſe to deny, becauſe the Church of *Chriſt* has ever us'd the ſame; yet, that he meant it of ſuch Nonſenſical Rhymes, as *T. Sternhold*, *Jo. Hopkins*, *Robert Wiſdom*, and other *Proteſtant* Poets have made to be Sung in their Churches, under the name of *David*'s Pſalms, none can ever grant, who has read them. It has hitherto been the Practice of *GOD*'s Church, to ſing *David*'s Pſalms, as truly tranſlated from the *Hebrew* into *Latin*; but never to ſing ſuch Songs as *Hopkins* and *Sternhold* have turn'd from the *Engliſh* Proſe into Metre: Neither do I think, that Sober and Judicious *Proteſtants* themſelves can look upon them as good Forms of Praiſes to be Sung in their Churches, to the Glory, Honour, and Service of ſo Great, ſo Good, and ſo Wiſe a *GOD*, when they ſhall conſider how full they are fraught with *Nonſence*, and *ridiculous Abſurdities*, beſides many *groſs Corruptions*, (*viz.* above Two Hundred *, confeſt by *Proteſtants* themſelves to be found in the Pſalms in Proſe, from which theſe were turn'd into Metre, which we may gueſs are ſcarce Corrected by the Rhyme:) To Collect all the Faults committed by the ſaid Bleſſed Poets in their Pſalm-Metre, would be a Task too tedious for my deſign'd Brevity: I will therefore only ſet down ſome few of their *Abſurd* and *Ridiculous* Expreſſions; and for the reſt, leave the *Reader* to compare theſe Pſalms in *Metre* with the other in *Proſe*, even as by Themſelves Tranſlated.

* *See the Preface.*

PSALM and VERSE.	PSALMS in Proſe, *Bible* 1683.	PSALMS *in Metre*, *Bible* 1683.	
ii. *ver.* 3.	*Let us break their bands aſunder, and caſt away their Cords from us.*	Shall we be bound to them, ſay they, Let all their Bonds be broke, *And of their Doctrine and their Law,* *Let us reject the Yoke.*	*The Reader need not be told why this is added, beſides its making up the Rhyme.*
xvi. *v.*9,10.	*Therefore my Heart is Glad, and my Glory rejoyceth: My Fleſh alſo ſhall reſt in hope. For thou wilt not leave my Soul in Hell,* &c.	Wherefore my Heart and *Tongue* alſo, Do both rejoyce together; My *Fleſh and Body* reſt in hope, When I this thing conſider. Thou wilt not leave my Soul in *Grave*, For Lord thou loveſt me, *&c.*	*What they tranſlate* Glory *in Proſe, they call* Tongue *in Rhyme. And for want of one Foot to make up another Verſe, they thruſt in a whole* Body, [Fleſh and Body.] *Again, what in Proſe is call'd* Hell, *in Rhyme they term* Grave: *as if Souls were left in the Grave.*
xviii. *v.*36.	*Thou haſt enlarged my ſteps under me, that my Feet did not ſlip.*	And under me thou makeſt plain The Way where I ſhould walk: So that my Feet ſhall never ſlip, *Nor ſtumble at a Balk.*	
Ib. v. 37.	*I have purſued mine Enemies, and overtaken them: Neither did I turn again till they were conſumed.*	So I ſuppreſs and wound my Foes, That they can riſe no more: For at my Feet they fall down flat, I ſtrike them all ſo ſore.	*This Warrior lays about him at another kind of rate than* David *did.*
xxii. *v.* 7.	*All they that ſee me, laugh me to ſcorn. They ſhoot out the Lip, they ſhake the Head.*	All Men deſpiſe, as they behold me walking on the way: (&c. They *Grin*, they *Mow*, they *Nod their heads*	
Ib. v. 12.	*Many Bulls have compaſſed me, ſtrong Bulls of Baſan have beſet me round.*	So many Bulls do compaſs me, That be full ſtrong of Head: *Yea, Bulls ſo fat, as tho' they had* *In Baſan Field been fed.*	
xxvi. *v.*10.	*In whoſe hand is Miſchief, and their Right-hand is full of Bribes.*	Whoſe hands are heapt *with Craft & Guile* Their Lives thereof are full. And their Right-hand *with wrench & wile*, *For Bribes doth pluck and pull.*	*We have heard of Crafty Heads, but never of Crafty Hands.*
xlix. *v.*20.	*Man that is in Honour, and underſtandeth not, is like the Beaſts that Periſh.*	Thus Man to Honor *God* hath brought, Yet doth he not conſider; But like brute Beaſt, ſo doth he live, *And turn to Duſt and Powder.*	*In the Title Page they ſay,* [If any be Merry, let him Sing *Pſalms.*] *But conſidering what Pſalms they are, they adviſe him to Sing, they might have done as well to have ſaid rather,* [If any *WOULD* be Merry, let him Sing *Pſalms*]
lxxiv. *v.*11, & 12.	*Why withdraweth thou thy hand, even thy Right-hand? Pluck it out of thy Boſom.*	Why doſt thou draw thy hand *a back*, *And hide it in thy Lap?* O pluck it out, and be not ſlack, *To give thy Foes a rap.*	

PSALM and VERSE.	PSALMS in Proſe. *Bible* 1683.	PSALMS *in Metre*, *Bible* 1683.	
lxxviii.*v.*16	----- *He cauſed Waters to run down like Rivers.*	----Of ſuch abundance, that *no Floods to them might be compared.*	
lxxviii.*v.*57	----- *They were turned aſide like a deceitful Bow.*	------ They went aſtray, Much like a Bow that would not bend, But ſlip and ſtart away.	
lxxxix.*v.*46.	*The days of his Youth haſt thou ſhortned: Thou haſt covered him with ſhame. Selah.*	Thou haſt cut off, and made full ſhort His Youth and luſty days; *And rais'd of him an ill report,* *With ſhame and great diſpraiſe.*	*To ſay that* GOD *raiſes an ill report of Men, has affinity to Beza's Doctrine, which makes* God *the Author of Sin.* Vid. Supr.
xcvii.*v.*12.	*Light is ſown for the Righteous, and gladneſs to the upright in Heart.*	And Light doth ſpring up to the Juſt, With Pleaſure for his part, (*&c.* Great Joy with Gladneſs, Mirth and Luſt,	*I thought, till now, that* Luſt *had been a Sin.*
xcix. *v.* 1.	*The Lord reigneth, let the People tremble; he ſitteth between the Cherubims, let the Earth be moved.*	The Lord doth Reign, *although at it* *The People rage full ſore:* Yea he on Cherubims doth ſit, *Tho' all the World do rore.*	
cxix. *v.* 70.	*Their Heart is as* fat as Greaſe: [As Fat as Brawn, *in another Bible. But in the* Lat. Vulgat. Coagulatum eſt ſicut lac cor eorum.]	Their Hearts are ſwoln with worldly As *Greaſe ſo are they fat.* (Wealth,	
Ib. v. 83.	*For I am become like a Bottle in the Smoak.*	As a *Skin-Bottle* in the Smoak, So am I parch'd and dry'd.	
Ib. v. 110.	*The Wicked have laid a Snare for me.*	Although the wicked laid their Nets, *To catch me at a Bay.*	
Ib. v. 130.	*The entrance of thy Word giveth Light: it giveth Underſtanding unto the Simple.*	When Men firſt *enter into* thy Word, They find a Light moſt clear; And very Idiots underſtand, *When they it read or hear.*	*By ſinging thus, they would perſwade the People that even the moſt Ignorant of them are capable to underſtand the Scripture when they read it, or have it read to them.*

PSALM and VERSE.	PSALMS in Proſe, *Bible* 1683.	PSALMS *in Metre*, *Bible* 1683.	
Ib. v. 150.	*They draw nigh that follow after Miſchief: they are far from thy Law.*	My Foes draw near, *and do procure* *My Death maliciouſly.* Which from thy Law are far gone back, *And ſtray'd from it lewdly.*	
cxx. *v.* 5.	*Woe is me, that I ſojourn in Meſech, that I dwell in the Tents of Kedar.*	Alaſs! too long I ſlack, Within theſe Tents *ſo black*, Which Kedars are by *Name*; *By whom the Flock Elect,* *And all of Iſaac's Sect,* *Are put to open ſhame.*	*Why is all this added? only for the ſake of Rhyming to the Word* [Name,] *unleſs they would make* Iſaac *a* Sect-Maſter, *and his Religion a* Sect *like their own.*
cxxvii. *v.* 2.	*It is in vain for you to riſe up early, to ſit up late, to eat the bread of Sorrow.*	Though ye riſe early in the Morn, And ſo at Night go late to Bed, *Feeding full hardy with brown Bread,* Yet were your labour *loſt* and *worn.*	*If brown Bread is the Bread of Affliction, a great many Feeds of it that are able to buy White.*
cxxix. *v.* 6.	*Let them be as Graſs upon the Houſe-Tops, which withereth afore it groweth up.*	And made as Graſs upon the Houſe, Which withereth *e're it grow.*	*How Graſs can wither before it grow, is a Paradox.*

I could weary the *Reader* with ſuch like Examples: They ſeldom or never ſpeak of GOD's *Covenant* with *Iſrael*, but they call it GOD's *Trade*. As in *Pſalm* lxxviii. *ver.* 10. where they Sing,

For why? they did not keep with GOD, *the Covenant that was made;*
Nor yet would walk or lead their lives, according to his Trade.

And in *ver.* 37.

For why? their Hearts were nothing bent to Him, nor to his Trade.

Perhaps this word Trade *ſhould have been* Tradition *with them; but for fear of a Popiſh Term, which they ſo much deteſt, they had rather write* Nonſence, *than uſe it.*

Again,

lxxxi. *v.* 4. *For this is unto Iſrael a Statute and a* Trade,
lxxxix. 32. *And ſet all my Commandments light, and will not keep my* Trade.
cxlviii. *v.* 6. *To them he made a Law and* Trade, *&c.*

Such ſtuff as this you'll find in other places. The words [*More and Leſs*] has alſo ſtood them in as good ſtead as [*Trade*] to make Rhyme with, *viz.*

xxiii. *v.* 8. *All Men on Earth, both* leaſt *and* moſt.
cxlviii. *v* 11 *All Kings, both* more *and* leſs.
Ib. v. 14. *The Children of Iſrael, each one both* more *and* leſs.

See Pſalm cxix. *v.* 10. xi. *v.* 6. xvii. *v.* 8. Nor are they a little beholding to an *Ever and For Aye. For ever and a day. For evermore always*, and the like.

Beſides

Beſides their turning the *Pſalms* into *Metre*, they alſo made Rhyme of the *Lord's-Prayer*, the *Creed*, and the *Ten Commandments*. In which One thing is remarkable, *viz.* That in the *Creed*, upon the Article of *CHRIST*'s Deſcent into *Hell*, they make a very plain diſtinction between the *Hell* of the Damned, and *that* of the Fathers of the Old Teſtament, [*Limbus Patrum*,] thus:

And ſo he Died in the Fleſh, but Quickned in the Sprite,
His Body then was Buried, as is our Uſe and Right.
His Soul did after this deſcend into the Lower Parts,
A dread unto the wicked Spirits, but joy to faithful Hearts.

Whom do they mean by thoſe *Faithful Hearts*, to whom our Bleſſed Saviours deſcent into *Hell* [*Limbus*] was a *Joy*, but thoſe, of whom the Prophet *Zachary* ſpake, when Prophecying of our Saviours releaſing them, he ſaid, *Thou alſo in the Blood of thy Teſtament haſt let forth thy Priſoners out of the Lake, wherein there is no Water.* And, whom St. *Peter* meant, when he ſaid, that *CHRIST* in Spirit *Coming, Preached to the Spirits alſo that were in Priſon: which had been Incredulous ſometimes, when they expected the Patience of* GOD *in the days of* Noe, *when the Ark was in Building.* Zac. 9. 11.

The turning of this Article into Metre is, I ſuppoſe, the very cauſe why we have not the *Creed* Printed in Metre in their latter Impreſſions; and conſequently, none of the other Prayers and Rhymes, which their firſt Bibles had after the Pſalms; becauſe to put out this and no more, would have given too ſhrewd a cauſe of ſuſpition.

Beſides the turning of theſe into Metre, they made alſo certain other Prayers of their own in Rhyme; in one of which they rank the *Pope*, (whom their Modern Divines count a *Great Biſhop*, and *Chief Patriarch* of the Weſtern *Church*, and from whom they pretend to receive their Epiſcopal and Prieſtly Character) in the ſame Liſt with the *Turk*, as if both were Infidels alike, and both alike Enemies to *CHRIST*. *Robert Wiſdom* thus ſets out his *Pſalm*, (which the Ignorant People may be apt to take for one of *David*'s; aſſuring themſelves, that *David* himſelf Pray'd to be deliver'd from *Turk* and *Pope*, and conſequently, that the *Pope* is a dangerous Creature.)

R. W.

Preſerve us Lord, by thy dear Word,
From TURK *and* POPE *defend us Lord,*
Which both would thruſt out of his Throne,
Our Lord Jeſus CHRIST, *thy dear Son.*

But this, with other ſuch like ſtuff, is alſo left out by *Proteſtants* in their laſt Impreſſions, as being indeed aſham'd of the Impiety, Malice, and Folly of theſe groſs Impoſtors, eſpecially of this *Robert Wiſdom*, who (notwithſtanding his Name) was doubtleſs the moſt Ignorant of all thoſe who ever undertook to turn *Pſalm* into *Metre*. And ſo 'tis likely he was look'd upon by Dr. *Corbet*, ſometime Biſhop of *Norwich*, when he made this following Addreſs to his Ghoſt.

To the Ghoſt of R. *Wiſdom.*

Thou once a Body, now but Air,
Arch-botcher *of a* Pſalm *or* Prayer,
From Carfax* *come,*
And patch us up a Zealous Lay,
With an old Ever and for Aye,
Or All and ſome.

Or ſuch a Spirit lend me,
As may an Hymn down ſend me,
To purge my Brain.
Then Robin *look behind thee,*
Leſt Turk *or* Pope *do find thee,*
And go to Bed again.

* *The Place of his* Burial *in* Oxford.

This may ſeem too Light for a Treatiſe of this Nature; but the ridiculous Abſurdity of theſe Rhymes (the ſinging of which in Churches, has, by ſeveral Learned *Proteſtants*, been complain'd of and lamented, cannot be fully enough expos'd; that ſo (if poſſible) the common Peoples Eyes may be open'd, and they may be taken off from that Fondneſs, they ſeem to have for them.

Tho' rather the *Ignorance* than *Ill-intention* of theſe buſie Poets appear in their Pſalm-Metre; yet what follows cannot be excus'd from being done with a very Treacherous deſign of the Tranſlators: For what can poſſibly be a more ſly piece of Craft to deceive the Ignorant *Reader*, than to uſe *Catholick Terms* and *Speeches* in all ſuch places where they may render them *Odious*, and when they muſt needs ſound Ill in the Peoples Ears? For Example, II *Maccabees* 6. *ver.* 7. this term *Proceſſion*, they very Malitiouſly tranſlate, ſaying, [*When the Feaſt of* Bacchus *was kept, they were conſtrain'd to go in Proceſſion to* Bacchus.] Let the *Reader* ſee in the *Greek* Lexicon, if there be any thing in this word [πομπεύειν τῷ Διονύσῳ] like to the Catholick Churches Proceſſions, or whether it ſignifie ſo much as *to go about*; as other of their Bibles tranſlate it, with perhaps no leſs Ill-meaning than that of 1570. tho' they name not *Proceſſion*.

Bib. 1562, 1577.

St. *John* cap. 9. ver. 22. and 25. where, for [*He ſhould be put out of the Synagogue,*] their firſt Tranſlations read, *He ſhould be Excommunicated*, to make the *Jews* doings againſt them that confeſſed *CHRIST* ſound like the *Catholick* Churches acting againſt Hereticks, in Excommunicating them; as if the Churches Excommunication of ſuch, from the Society and Participation of the Faithful, were like to that Exteriour putting out of the *Synagogue*. And by this they deſign'd to diſgrace the Prieſts Power of Excommunication, whereas the *Jews* had no ſuch Spiritual Excommunication; but (as the Word only ſignifies) did put them out of the *Synagogue*; and ſo they ſhould have tranſlated, the *Greek* Word including the very Name *Synagogue*. But this Tranſlation was made when the Excommunications of the *Catholick* Church were daily denounc'd againſt Them, which they have Corrected in their laſt Bible, becauſe Themſelves have begun to aſſume ſuch a Power of Excommunicating their Nonconformable Brethren.

In

In *Acts* 17. *ver.* 23. for, [*Seeing your Idols*, or, *Seeing the things which you* Athenians *did Worship*,] they tranſlate, *Seeing your Devotions*, as tho' *Devotion* and *Superſtition* were all one.

And *ver.* 24. for [*Temples of* Diana,] they tranſlate, *Shrines of* Diana, to make the Shrines of Saints Bodies, and other Holy Reliques, ſeem Odious; whereas the *Greek* Word ſignifies Temples. And *Beza* ſays, *He cannot ſee how it can ſignifie Shrines.*

Thus they make uſe of *Catholick* Words and Terms, where they can poſſibly thereby render them Odious; but in other places, leſt the Ancient Words and Names ſhould ſtill be retain'd, they change them into their own unaccuſtom'd and original Sound. So in the *Old Teſtament*, out of an Itch to ſhew their skill in the *Hebrew*, the firſt Tranſlators thought fit to change moſt of the Proper Names from the uſual Reading, never conſidering, how far differently Proper Names of all ſorts are both writ and ſounded in differing Languages; but this is in a great part rectify'd by the laſt Tranſlators, according to the Directions of King *James* the Firſt, that in tranſlating the Proper Names, they ſhould retain the uſual and accuſtom'd manner of Speaking.

Their altering of theſe Proper Names in the *Old Teſtament*, through the Pride of being eſteem'd ſuch knowing Maſters in the *Hebrew*, was yet much more tolerable, than the changing many other words in the *New*, through an Heretical Intention of introducing an utter Oblivion of them among the People.

The words *Church*, *Biſhop*, *Prieſt*, *Altar*, *Euchariſt*, *Sacrifice*, *Grace*, *Sacrament*, *Baptiſm*, *Penance*, *Angel*, *Apoſtle*, *Chriſt*, &c, at their firſt Revolt, they ſuppreſs'd, and chang'd into *Congregation*, *Superintendent*, *Elder* and *Miniſter*, *Table*, *Thanksgiving*, *Gift*, *Myſtery*, *Waſhing*, *Repentance*, *Meſſenger*, *Embaſſador*, *Anointed*; ſeveral other Words and Phraſes they likewiſe alter'd, as is evident from what goes before. And for what cauſe was all this change and alteration of *Catholick* Terms and Phraſes, but that the ſound of the Words ſhould vaniſh with the ſubſtance of the Things, which they have taken away? With *Biſhop* they baniſh'd the Paſtoral Care and Charge of the *Pope*, and *Catholick Biſhops*, and ſet up a Child and a Woman for the Heads of their *Congregation*. With *Prieſt* went away the *Office* of *Prieſt*, in Offering the Holy Sacrifice of *CHRIST*'s *Body* and *Blood*: With *Grace* went away the Sacrament of *Holy Orders*, and four or five of the other Sacraments: With *Altar*, *Euchariſt*, and *Sacrifice*, they excluded the proper Service of Almighty *GOD*, with *CHRIST*'s Sacred Preſence in the Bleſſed Sacrament: With the word *Penance*, they baniſh'd *Confeſſion*, *Abſolution*, and *Satisfaction for Sins*: They alter'd the word *Church*, becauſe they had cut themſelves off from the *Catholick Church*. And what other deſign could we ſuppoſe them to have had in leaving out *Apoſtles*, and putting in *Embaſſadors* or *Legates*; in leaving out *Angels*, and introducing *Meſſengers*; in putting down the word *Anointed*, where *CHRIST* uſe to be read; and in tranſlating *Grave* for *Hell*; but in time to extinguiſh all *Faith* and *Memory* of *Apoſtle*, *Angel*, *Heaven*, *Hell*, *Chriſt* and *Chriſtianity*, and to bring them to *Atheiſm* and *Infidelity*, the very center, to which their Reformation tends?

Change of Words induces change of Faith.

This Fantaſtical and Impious Vanity, in changing *Catholick* and *Chriſtian* Terms and Speeches into their Prophane and Heatheniſh Uſe and Signification, was a thing ſo deteſted, even by *Beza* himſelf, (notwithſtanding his being often guilty of the ſame) that he inveighs againſt it, and thoſe who uſe it, in this manner, "The World is now come to that paſs (*ſays he*) that not they only "who write their own Diſcourſes, refuſe the familiar and accuſtom'd Words of Scripture, as "obſcure, unſavory, and out of uſe, but alſo thoſe that tranſlate the Scripture out of *Greek* into "*Latin*, challenge to themſelves the like Liberty: So as whiles every Man will rather freely follow his own Judgment than Religiouſly behave himſelf as the Holy Ghoſt's Interpreter, many "things they do not Convert, but Pervert: For which licentiouſneſs and boldneſs, except Reme"dy be provided in time, either I am notably deceiv'd, or within few Years, inſtead of *Chriſtians* "we ſhall become *Ciceronians* (i.e. *Pagans*) and by little and little ſhall loſe the Poſſeſſion of "the things themſelves. By this you ſee, that tho *Beza* was one of the greateſt Maſters in this Wanton, Novel, and Licentious Art of changing *Chriſtian* for *Heathen* Terms and Phraſes; Yet he foreſaw that in the end, with the Words, would be taken away the Things ſignify'd, *Sacraments Baptiſm*, *Euchariſt*, *Prieſthood*, *Sacrifice*, *Angels*, *Apoſtles*, *and all Apoſtolical Doctrine*: And that ſo we ſhould be brought again from *Chriſtianity* to *HEATHENISM*.

Beza *in Act. c.* 10. *v.* 46 *Edit. Anno* 1556. *but in the latter Edit of* 1565. *ſome of theſe words are alter'd either by himſelf or the Printer.*

Dr. Stillingfl. charge of Idolatry, against the Church of Rome, pag. 7. & pag. 40.

From WHICH, And from the STILLINGFLEETIAN ERROR, that (by asserting, *The Pagan God* Jupiter, *to be the True* GOD, *blessed for evermore*) throws open the Door of *Jupiter*'s Temple, and points out the very *Path-way* to *Paganism*,

GOOD LORD DELIVER US!

FINIS.

The Candid Reader is desir'd to Correct these following *ERRATAS*, before his Perusal, especially those that are mark'd, *

Preface, pag. 2. Marg. for 1085. read 1580. *Pref.* p. 6. l. 31. for * *not found in one place*, read *found, not in one place*. And line 34. for * *though it agree*, r. *though it agree not*. *Pref.* p. 11. l. 7. after the word *Brethren*, must be read, * *As in behalf of their Character, they rectify'd* [*Ordaining Elders by Election.*] *Pref.* p. 12. l. 16. for *Irreforum* r. *Irriforum*. fol. 2. l. 23. for *Unborn* r. *Unform'd*. In f. 35. Marg. for *Let. Pat. Utench.* &c. read, K. *Edw.* VI. *his Let. Pat.* Jo. Utention. *p.* 17. *Regist. Eccles. Peregr. Londin. Calvin. p.* 327. *Resp. ad persecut Angl.* f. 57. l. 36. for *Statutes*, r. *Statutes*. f. 83. l. 25. for *For as yet*, r. *For not as yet*.